

CELEBRATION OF THE KUFFAAR HOLIDAYS:

**The Stance of the `Ulamaa-e-Haqq,
and a Fitting Response to the
Deviants**



By: Hafiz Muhammed Huzaifah bin Adam Ebrahim

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**(Cover of Kitaab Designed By: Hafiz
Hamza Ebrahim.)**

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Acknowledgments:

For whichever work a person is able to render on behalf of the Deen of Allaah Ta`aalaa, there is a need for vast Shukr (Gratitude) to Allaah `Azza wa Jall. This is because the person has been able to successfully carry out this work only with the Idhn (Permission) and Nusrat (Help) of Allaah Subhaanahu wa Ta`aalaa. Then, Allaah Subhaanahu wa Ta`aalaa commands us in the Qur'aan Kareem to be grateful to our parents; of all the people in our lives to whom we owe gratitude, we owe them the most gratitude. And, we know that Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) has said in a Hadeeth:

حدثنا هناد حدثنا ابو معاوية عن ابن ابي ليلى
و حدثنا سفيان بن وكيع حدثنا حميد بن عبد
الرحمان الرواسي عن ابن ابي ليلى عن عطية
عن ابي سعيد قال، قال رسول الله صلى الله
عليه و سلم: من لم يشكر الناس لم يشكر الله
[رواه الترمذي في سننه]

“Hannaad narrated to us; Abu Mu`aawiyah narrated to us from Ibni Abi Laylaa, and Sufyaan bin Wakee` narrated to us; Humaid bin `Abdur Rahmaan ar-Ruwaasi narrated to us from Ibni Abi Laylaa, from `Atiyyah,

from Abi Sa`eed who said, “Rasoolullaah Sallallaahu `Alayhi wa Sallam said:

“The one who is not grateful to people will not be grateful to Allaah.” [This Hadeeth has been narrated by Imaam Tirmidhi (Rahmatullaahi `Alayhi) in his Sunan.]

Now that Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) has expressed to us the importance of Shukr in this Hadeeth, we learn from another Hadeeth Shareef why it is particularly important to be grateful to one’s parents:

حدثنا محمد بن جعفر حدثنا شعبة عن سليمان
عن ذكوان عن ابي هريرة (رضي الله عنه)
عن النبي صلى الله عليه وسلم انه قال: كل
مولود يولد على الفطرة فأبواه يهودانه و
ينصرانه و يمجسانه [رواه احمد في مسنده]

“Muhammad bin Ja`far narrated to us; Shu`bah narrated to us from Sulaymaan, from Dhakwaan, from Hadhrat Abu Hurairah (Radhiyallaahu Ta`aalaa `Anhu), from Nabi (Sallallaahu Ta`aalaa `Alayhi wa Sallam) that he said:

“Every child is born upon the Fitrah. Thereafter, his parents (if they are Jews) make him a Jew, (and if they are Christians) they make him a Christian, (and if they are Mushrikeen) they make him a Mushrik.” [This

Hadeeth has been narrated by Imaam Ahmad bin Hambal (Rahmatullaahi Ta`aalaa `Alayhi) in his Musnad.]

So the kind of parents a person has is very important. Should his parents be Kuffaar, then this person will grow up as a Kaafir. Should they be Fussaaq, he too will grow up as a Faasiq. However, if his parents are pious Muslims, this will have a positive effect upon him from his birth. With the Fadhl of Allaah Subhaanahu wa Ta`aalaa, such a person will grow up as a Muslim.

I have made mention of all of this, because even before the preface of this Kitaab I wish to firstly take this opportunity to express Shukr (gratitude) to my parents. It is with the Idhn (Permission) of Allaah `Azza wa Jall and the efforts of my father, Adam Ebrahim, and my mother, that Allaah Ta`aalaa had allowed me to acquire the `Ilm of Deen, which is a more valuable than the Dunyaa and every single it contains. For this priceless Ni`mat (Bounty), I owe gratitude to Allaah Subhaanahu wa Ta`aalaa, my parents, my Asaatidhah (Teachers), and my brothers and sisters.

My parents had exhausted every effort and made every sacrifice in order for me to acquire the `Ilm of Deen with the greatest of ease. For this, I make Du`aa that Allaah Subhaanahu wa Ta`aalaa rewards them as only He is capable of doing. Also, I have been fortunate to have received the Du`aas of my grandfather, Imaam Yusuf Ebrahim (Rahmatullaahi Ta`aalaa `Alayhi wa Nawwara

Dhareehahu), and along with the Fadhl of Allaah Subhaanahu wa Ta`aalaa, whatever goodness I have attained in my life is through the Du`aas and Barakaat of my grandfather.

Then, with regards to my Asaatidhah, Mufti Rashid Ahmed Moosagie in particular, Maulana Hussain Muhammad, and every person from whom I have acquired `Ilm, I ask Allaah `Azza wa Jall to bestow His Rahmat (Mercy) upon them, continue to exact Khidmat of Deen from them, and elevate their statuses, as Allaah Ta`aalaa has promised to “raise the ranks of those who have Imaan from amongst you and those who have been granted `Ilm.” [Surah al-Mujaadalah: 11]

آمین یا رب العالمین

Preface:

بسم الله الرحمان الرحيم

ان الحمد لله نحمده و نستعينه و نستغفره، و
نؤمن به و نتوكل عليه، و نعوذ بالله من
شرور انفسنا و من سيآت اعمالنا،
من يهده الله فلا مضل له و من يضله فلا
هادي له، و نشهد ان لا اله الا الله و نشهد ان
سيدنا و نبينا و حبيبنا و شفيعنا و مولانا
محمدا عبده و رسوله، صلى الله تعالى عليه و
على آله و اصحابه اجمعين و من تبعهم
باحسان الى يوم الدين

مولاي صل و سلم دائما ابدا على حبيبك خير
الخلق كلهم

“Definitely all praises belong to Allaah Subhaanahu wa Ta`aalaa alone. We praise Him, we seek His aid, we seek forgiveness from Him, we believe in Him and put

out Tawakkul on Him. We seek the Protection of Allaah Ta`aalaa from the evils of our own selves and the evil consequences of our actions.

Whoever Allaah Ta`aalaa guides there is none to misguide and whoever Allaah Ta`aalaa misguides, none can guide.

We bear witness that there is no Ilaah besides Allaah Rabbul `Izzah, and we bear witness that our Master, our Nabi, our beloved, our intercessor, our Mowlaa, Muhammad (Sallallaahu Ta`aalaa `Alayhi wa Sallam) is the servant of Allaah Rabbul `Izzah and is His Rasool. Salaat and Salaam of Allaah Ta`aalaa be upon him, his family and Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een), and all those who follow them in goodness until the Day of Qiyaamah.

Muhammad Huzaifah bin Adam Ebrahim, for:

“Nidaa-ul-Haqq: The Voice of Islaam”.

19th of Rabee`-ul-Awwal, 1434. (31st of January, 2013.)

Baatil:

“The European Fatwa Council; made up of 20 of the worlds greatest Muslim Jurists, stated that it is permissible to greet people on these days (exchange gifts even) as long as it does not involve approving any creedal differences between us, or open evil (drinking and so on).

In other words, a simple happy holidays is not a sin or going to take that person out of Islam. It is reported with authentic chains that Ali (ra) celebrated the Persian New Year, even eating ice cream with Imam Abu Hanifa's relative.

Many of the fatwa quoted by sincere folks are rooted in an age of empire and war (the crusades) or a social reality that does not fit ours in the West. Most importantly, a person should ask those who use words like "haram" "kufur" "Halal" and "encouraged" about their religious training. Yelling and over blown emotionalism does not equal training and scholarship. Allah knows best.”

[The Deviant, “Imaam” Suhaib Webb.]

Question:

We have some Christian friends here, does Islam allow me to send them greetings of Christmas or to tell them merry Christmas?

Answer:

Islam is the religion of mercy, piety and maintaining relations. One of the most important obligations upon Muslims at the present time is to show the beauty of Islam and be its best representatives through both manners and actions.

Islam does not command you to sever ties with your family or friends, be hostile or hate it; rather, it commands you to treat your family members and your friends in a good manner. There is a big difference between hating disbelief as Allah ordains such that a Muslim prefers to be sent to Hellfire to leaving Islam and between hating people and his family, treating them as enemies because they are non-Muslims and

hating everything around him even the land in which he was born.

This corrupted meaning of detestable hatred is irrelevant to Islam, the Prophet [pbuh] and Islamic civilization which spread the religion of Islam all over the globe. Islam does not command us to hate people but to love them because they are the creations of Allah. Moreover, man is the creation of Allah, and cursed are those who destroy him because Allah created him with His own hands, breathed of His own spirit into him and made His angles prostrate to him. For this reason, respecting humanity is an angelic characteristic; consequently, Allah Almighty commands us to love people, maintain ties of kinship, treat others well, speak good words, give friendly smiles and maintain good companionship. It is through these means Islam spreaded in the East and West and captured people's hearts with love before overcoming their lands.

Dear brother, behave as you normally would and be yourself, since Islam likes munificence and the good spirit that brings happiness, optimism, hope and affection. Treat your family and friends with

all good manners and do not settle for a phone call to congratulate them. Share their happiness and celebrations provided they do not involve any religious rites or practices that contradict Islam.

There is no legal impediment to participating in celebrating the birth of Jesus (peace be upon him). Islam is an open system and its followers believe, respect and honor all the prophets and messengers, and treat the followers of other religions with kindness in accordance to the words of Allah the Almighty:

And dispute ye not with the People of the Book, except in the best way. [Al-'Ankabut, 46]

Jesus the son of Mary, peace be upon him, is one of the Prophets who are characterized with determination, resolution and patience. Prophet Muhammad [pbuh] said: "I am more entitled to Jesus the son of Mary than anyone in this life and in the Hereafter; no prophet has been sent between us." Every Muslim believes that Jesus is a human prophet who performed great miracles, such as reviving the dead and curing the sick by the will of Allah the Almighty. This was not because he was a god or the son of God in the

sense of physical procreation—Allah is exalted above this. Celebrating the day of the birth of Jesus is an act of belief regardless of Christian convictions in his regard. Therefore, participate in your friends and family's celebrations, eat with them and refrain from eating pork and drinking alcohol with tact and civility. Do not pay any attention to anyone who wants to ruin the relation between you and your family and others in the name of Islam because Islam is free from all of this.

[Grand Mufti of Egypt, Ali Jumu`ah.]

Question:

As I had read on internet and watched on TV that many of traditional people are totally against Valentine's day and some people say that nowadays Valentine's day is not being celebrated due to follower of Christianity. It is being celebrated because all the world is celebrating it, if any Muslim celebrates it in limitation of Islam then its not bad or prohibited in Islam, like someone is giving rose to his wife or expressing his feeling for her or same with other legal

relations. On the other hand they also admit that we should not love only for one day, we should love them all year.

What is the correct opinion regarding Valentine's day? Please reply

Answer:

Such kinds of celebrations have become social occasions. Therefore, there is no objection to participating in them provided a Muslim does not do anything that contradicts the Islamic creed.

It is lawful [halal] in Islamic law to specify a day for renewing lawful love between spouses, families and friends. This is because there is nothing in Islamic law to prohibit this. However, this occasion must not be called "Eid" (feast), but "Love's Day" (Yum al-Hob).

[Grand Mufti of Egypt, Ali Jumu`ah.]

Cutting Kinship Ties in the Name of Islam:

I received a letter from a young Muslim woman who first of all I would like to thank deeply for

her keenness to know the opinion of religion on the matter of spending time with her mother during Christmas and I equally admire her kindness in keeping ties with her mother and her eagerness to demonstrate an excellent example of how Islam is like.

I am nonetheless appalled by the unauthentic opinions of some self claimed scholars who equate spending time with one's non Muslim family during Christmas and the like with shirk or polytheism! This opinion is rather a mere aberration of the true authentic teachings of Islam both in letter and spirit.

Islam is a religion of mercy and it is an all encompassing value which includes all humans regardless of their religious affiliations, cultural differences and ethnic backgrounds and it encompasses plants, animals along with inanimate objects as well. In other words, the concept of mercy in Islam is so grandeur that it envelopes the whole universe, wouldn't it fit one's own mother too?

As a matter of fact God in the Quran did not only allow us to keep ties with one's non Muslim families but He raised the level of

recommendation and made it an obligatory act which Muslims should abide by and this is obvious in the Quran when God said, " But if they (your parents) endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]... 31:15

In this noble verse, God commanded us to keep warm ties with our families even when they exert their utmost efforts and place pressures on us to leave our religion so what about those who show respect to our religious choices and do not insult our belief in any way or form, should we not even be more eager to show extreme kindness and envelop them with mercy in our sayings and deeds to be a real embodiment of what Islam is all about?

Muslims show utter love to God's creation in general as a sign of reverence to their divine origin and Islam placed unprecedented importance to the concept of high morals and made a unique connection between good ethical standards and between faith and creed. The Prophet (peace be upon him) said "The nearest of

you to me in the Day of Judgment are the ones who have the highest morals".

Therefore we are commanded to show kindness to people irrespectively and to treat them with mercy and love and to refrain from discriminating against them based on their religious choices, cultural backgrounds or the like.

There is no legal impediment to participating in celebrating the birth of Jesus (peace be upon him). Islam is an open system and its followers believe, respect and honor all the prophets and messengers, and treat the followers of other religions with kindness in accordance to the words of God the Almighty:

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This was not because he was a god or the son of God in the sense of physical procreation—God is exalted above this. Celebrating the day of the birth of Jesus is an act of belief regardless of Christian convictions in his regard. Therefore, participate in your friends and family's celebrations, eat with them and refrain from eating pork and drinking alcohol with tact and civility. Do not pay any attention to anyone who wants to ruin the relation between you and your family and others in the name of Islam because Islam is free from all of this.

[Grand Mufti of Egypt, Ali Jumu`ah.]

Question:

Is it right to celebrate "sham el neseem" day, and if it is not right what is the reason?

Answer:

The occasion of Sham al-neseem day is a national Egyptian habit and it does not include anything contradicting to the Shari'ah.

It is established in the Shari'ah that common social customs are permissible as long as they are compliant to the legal rulings. Claiming that this occasion originally contradicts the Shari'ah does not affect the matter, since it was forgotten by the passage of time. What really remain now are the forms of joy, going out and pleasing one family and the like as long as it does not contradict the Shari'ah. If these forms of celebration go beyond the limits of the Shari'ah and Islamic morals, it becomes then unlawful.

[Grand Mufti of Egypt, Ali Jumu`ah.]

Question:

Can I celebrate Thanksgiving with my parents? I converted a few years back and it is very important to them. Things haven't been great since my reversion. What are your thoughts?

Answer:

There is a legitimate scholarly difference surrounding this issue. Those who hold such celebrations as forbidden do so contending that such celebrations are “religious in nature” and amount to imitating the religious rites of others. One of my teachers, Shaykh `Abdul Jalil al-Mezgouria told me, “There is nothing religious about this celebration.” In fact, I remember him giving a khutbah about it a number of years back.

Some Background

Those who contented that such celebrations are permissible, do so contending the opposite: such celebrations are not religious in nature and that the origin of things is permissible unless explicitly forbidden. Sheikh al-Qaradawi stated, concerning Mother's Day, there is no way he considered it forbidden. He based his contention

on the legal axiom: “Nothing is made forbidden except with a clear text.”

It is well known that al-Rajabiyah was a holiday observed by the Arabs before for the time of the Prophet ﷺ (peace be upon him) up until the third century A.H. and the jurist differed on its ruling. The Hanabalīs considered it permissible, while the Malikīs held it to be disliked.

Those who hold it permissible also note that the statement of the Prophet ﷺ, “Our holidays are two” is not a prohibition to celebrate other holidays outside of the religious sphere.

The Indigenous Imperative

As a convert to Islam and based on my humble legal training, I agree with the second opinion. Many of us, those of us who have converted to Islam, can use these moments to share the beauty of our faith with our families and loved ones in an non-hostile environment.

Perhaps, by giving gifts to our parents we can heal wounds, build relationships, and move forward. At the same time, such celebrations are

based on the foundations of our faith: honoring one's parents. Therefore, we should engage such holidays with the intention of fostering noble relations and spreading the beauty of our faith with others.

Allah knows best.

[“Imaam” Suhaib Webb.]

ISA (as) was born on the 25th of December. In light of celebrating the birth of a Prophet (Mawlid), Muslims are allowed to celebrate it. As according to our beliefs, to celebrate the Mawlid of the birth of any prophet, is allowed.

(Also) it (Christmas) is allowed since we do not celebrate the unislamic aspects of it, like that of the ISA (as) becoming a GOD, or because of the 3 in one (trinity) nonsense, they do.

We can celebrate it (Christmas), because during the Khalifat, Muslim rulers allowed the celebration of Christmas.

[Excerpt from a Fatwa of one of the Dajjaals of this time, the Kaafir, Tahir-ul-Qadri.]

[Note: All these questions and answers have been quoted in their original form, without correction of the grammatical mistakes within them.]

What I have quoted here are some “Fataawaa” issued by the deviants of this age. In fact, what I have quoted here is but a drop from the ocean of Baatil “Fataawaa” being peddled in this day and age. For the Muslim in whom the flame of Imaan still exists, such “Fataawaa” are both shocking and repulsive.

Can it truly be possible for the `Ulamaa of this Ummah to have stooped so very low? As the days go by, the `Ulamaa-e-Soo’ whose heads will pave the pathway leading to Jahannum, stoop lower and lower into the muck of Kufr, Fisq, Fujoor, Dhalaal, and Iftiraa (Fabrication) against Allaah Rabbul `Izzah and His Rasool (Sallallaahu Ta`aala `Alayhi wa Sallam). What is truly worrying is that the Haal (Condition) of the Ummah of Hudhoor (Sallallaahu Ta`aala `Alayhi wa Sallam) has become so wretched and deserving of `Adhaab (Punishment from Allaah Rabbul `Izzah), that the vast majority of them are quite pleased with “Fataawaa” such as these, and proceed to lap up – like dogs – every vile Kufr view which is the antithesis of the Deen of Islaam, propagated by the `Ulamaa-e-Soo’. The

Muslim Ummah have unfortunately lost that Miqdaar (Quantity) of Roohaniyat which prevents one from falling headlong in Dhalaal (Deviation), and which enables one to see the Roohani (Spiritual) filth clinging to the ‘Ulamaa-e-Soo’ and the views they propagate, thus allowing one to steer clear of them.

This Kitaab has been written in opposition to not only the “‘Ulamaa” who have been quoted, but in opposition to all such people who hold the *Baatil* belief of their being permissibility in celebrating the holidays of the Kuffaar.

The views of the ‘*Ulamaa-e-Soo*’ quoted above are worth neither the ink they were written with nor the papers they were written upon. Nevertheless, we will proceed hereafter, with the Permission of Allaah Subhaanahu wa Ta’aalaa, to tear up their *Baatil* opinions and chuck it in their faces.

We will endeavour, Inshaa’Allaah, to present the correct Shar’i opinion regarding this matter of celebrating the holidays of the Kuffaar, and expose the deviation of the deviants.

“Nay! We (Allaah) fling the Haqq (Truth) against Baatil (Falsehood), which smashes out its brains, and it no time it is nothing.” [Qur’aan]

The Calamity:

“Wa Idh Ya`idukumullaahu Ihdat Taa`ifatayni
Annahaa Lakum, wa Tawaddoona Anna Ghayra
Dhaatish Showkati Takoonu Lakum, wa
Yureedullaahu ayy Yuhiiqqal Haqqa bi
Kalimaatihee wa Yaqta`a Daabir-al-Kaafireen. Li
Yuhiiqqal Haqqa wa Yubtilal Baatila wa low
Karihal Mujrimoon.”

یاد کرو وہ موقع جب کہ اللہ تم سے وعدہ کر
رہا تھا کہ دونوں گروہوں میں سے ایک
تمہیں مل جائے گا – تم چاہتے تھے کہ کمزور
گروہ تمہیں ملے – مگر اللہ کا ارادہ یہ تھا
کہ اپنے ارشادات سے حق کو حق کر دکھائے
اور کافروں کی جڑکاٹ دے تاکہ حق حق
ہو کر رہے اور باطل باطل ہو کر رہ جائے خواہ
مجرموں کو یہ کتنا ہی ناگوار ہو

“And remember (O Mu`mineen) when Allaah Ta`aalaa
promised you one of the two groups – that it would be
yours – and you desired that the unarmed one would be
yours. But Allaah Rabbul `Izzah intended to establish
the Haqq by His Words and uproot the Kaafireen.

He (Allaah Ta`aalaa) desired to establish the Haqq as Haqq, and Baatil (Falsehood) as Baatil, even if the Mujrimeen (Criminals; sinners against Allaah Rabbul `Izzah) detest it.” [Surah al-Anfaal: 7,8.]

حدثنا ابو النضر حدثنا عبد الرحمان بن ثابت
بن ثوبان حدثنا حسان بن عطية عن ابي منيب
الجرشي عن ابن عمر قال قال رسول الله صلى
الله عليه وسلم: بعثت بين يدي الساعة
بالسيف حتى يعبد الله وحده لا شريك له و جعل
رزقي تحت ظل رمحي و جعل الذلة و الصغار
على من خالف امري و من تشبه بقوم فهو
منهم [رواه احمد في مسنده]

Haddathanaa Abu-n-Nadhr, Haddathanaa `Abd-
ur-Rahmaan-ibnu-Thaabit-ibnu-Thowbaan,
Haddathanaa Hassaan-ubnu-`Atiyyah, `an Abee
Muneeb-inil Jurashiyyi `an ibni `Umara Qaal,
Qaala Rasoolullaahi (Sallallaahu `Alayhi wa
Sallam): Bu`ithtu Bayna Yadayyis Saa`ati bis
Sayfi Hatta Yu`badallaahu Wahdahu laa
Shareeka lah, wa Ju`ila Rizqee tahta Zhilli
Rumhee, wa Ju`iladh Dhillatu was Saghaaru `alaa
man Khaalafa Amree, wa man Tashab-baha bi

Qowmin fa Huwa Minhum. [Rawaahu Ahmad fee Musnadihee.]

“Abu-n-Nadhr narrated to us, `Abdur Rahmaan bin Thaabit bin Thowbaan narrated to us, Hassaan bin `Atiyyah narrated to us from Abee Muneeb al-Jurashiyy, from Hadhrat `Abdullaah bin `Umar (Radiyallaahu `Anhu) that he said, “Rasoolullaah (Sallallaahu `Alayhi wa Sallam) said: “I have been sent before the last hour with the sword (i.e. I have been sent with Jihaad bil Qitaal, to fight all mankind) until Allaah Ta`aalaa is worshipped Alone, without any partners being ascribed to Him. My Rizq has been placed beneath the shadow of my spear; Zillat (Disgrace) and humiliation has been put upon all those who disobey my commands, and **whoever imitates a nation is one of them.**” [Narrated by Imaam Ahmad (Rahmatullaahi `Alayhi) in his Musnad.]

During the celebrations of the Kuffaar which have passed by recently, it was our misfortune to be nauseated by the “Fataawaa” issued by modern day `Ulamaa-e-Soo’ who have sold this Deen of Allaah Ta`aalaa for a paltry price, and who shamelessly make Tahreef of the Qur’aan Kareem and Mubaarak Ahaadeeth of Rasoolullaah (Sallallaahu `Alayhi wa Sallam) in order to please their western Kuffaar masters.

The Deen brought to this Ummat by Sarkaar-e-Do Aalam (Sallallaahu Ta`aalaa `Alayhi wa Aalihi wa Sallam), which had been protected and spread

throughout the Dunyaa by the Sahaabah-e-Kiraam (Radhiyallaahu Ta`aalaa `Anhum) through Jihaad Fee Sabeelillaah, which has reached those who live in this “Aakhir-uz-Zamaan” through a long line of Fuqahaa, Mufasssireen, Muhadditheen, Mujaahideen, Mu`arrikheen, and Huffaz-e-Kiraam all of whom had spent their entire lives studying this Deen, implementing it, teaching it to others, and safeguarding it in its pristine form as it had been revealed by Allaah Rabbul `Izzah to Hadhrat Jibreel-e-Ameen (`Alayhi Salaam) who brought it to Rasoolullaah (Sallallaahu `Alayhi wa Sallam) by the Command of Allaah; these modern day `Ulamaa-e-Soo are displeased with this Deen.

These `Ulamaa-e-Soo', who are the housewives of the Americans, are displeased with this Deen of Islaam simply because their American Kuffaar masters are displeased with it.

The Kuffaar find the Words of Allaah Rabbul `Izzah in the Qur'aan Kareem and the words of Hudhoor (Sallallaahu Ta`aalaa `Alayhi wa Sallam) in the Ahaadeeth too 'harsh', therefore they bring out their dog scholars to attempt to destroy it through their Tahreefaat (Alterations of the intended meanings of the Qur'aan and Hadeeth) until it reaches a form which is acceptable to them.

However, the level of alteration wrought by their dogs are only acceptable to them initially; after some time these Kuffaar will again look over this 'new' Deen of

Islam created by the modernists, and find it yet too 'harsh' and 'unpalatable', so further Tahreefaat will again have to be made by their scholars and 'Imaams'.

This process will occur time and again until they feel they have succeeded in eradicating the Deen of Allaah Rabbul `Izzah from the Dunyaa, but they will fail miserably in this attempt. Allaah Subhaanahu wa Ta`aalaa has already made this promise in the Qur'aan Kareem:

“Yureedoona li Yutfi’oo Noorallaahi bi Afwaahihim Wallaahu Mutimm-u-Noorihee wa low Karihal Kaafiroon.”

یہ لوگ اپنے منہ کی پھونکوں سے اللہ کے نور کو بجھانا چاہتے ہیں، اور اللہ کا فیصلہ یہ ہے کہ وہ اپنے نور کو پورا پھیلا کر رہے گا خواہ کافروں کا یہ کتنا ہی ناگوار ہو

“They desire to put out the Noor of Allaah Ta`aalaa with their mouths, but Allaah will perfect His Noor, even if the Kaafireen detest it.” [Surah as-Saff: 8]

Therefore, Allaah Ta`aalaa will continue to safeguard this Deen. And Inshaa'Allaahu Ta`aalaa there will always be such `Ulamaa-e-Haqq who will stand up to defend the Deen of Allaah Rabbul `Izzah even if it

means their heads must be severed from their shoulders. Is that not the least one can do for the Deen of Allaah Ta`aalaa?

However, the reality of this Deen of Islaam has never, and will never penetrate the hearts of plastic “Molvis” and “Imaams” who had only embarked on the quest of studying the `Ilm of Deen for some Nafsaani reasons. Therefore, despite their having studied the classical Kutub of Deen which had been written by the `Ulamaa-e-Kiraam and Akabireen of the glorious past of Islaam, no vestige of `Ilm or Nooraniyat can be found in them.

Defining “`Ilm”, Hadhrat Mufti Muhammed Shafi Usmani (Rahmatullaahi Ta`aalaa `Alayhi wa Nawwara Dhareehahu) said:

علم وہ نور ہے جسے حاصل کرنے کے بعد
بغیر عمل کے چین نہ آئے۔ اگر یہ ہے تو علم
ہے ورنہ معلومات۔ اور معلومات کی قیامت
کے دن پکڑ ہے، کہ جتنا حاصل کیا اس پہ
کتنا عمل کیا

“`Ilm is such a Noor which, after gaining it, one is restless until he acts upon it. If so then it is `Ilm, otherwise it is merely information. And information will be questioned on the day of Qiyaamah; that from the information which one had acquired, how much had he acted upon.”

Hence, it is evident that these `Ulamaa-e-Soo' who are famous for their "Halaal Fatwas", have gained nothing from their study of the Kutub of Deen.

A person is only a true `Aalim when the `Ilm he has acquired is accompanied by his heart being overwhelmed by the Taqwallaah; such Taqwaa which compels him to speak the Haqq even if it is bitter, and even if it will draw the hatred, insults and criticisms of people upon himself.

This is because such an `Aalim is aware of and believes in the Aayat of the Qur'aan Kareem, wherein Allaah Rabbul `Izzah says:

“Yaa Ayyuhar Rasoolu Balligh maa Unzila
Ilayka mirr Rabbik, wa Illam Taf'al fama
Ballaghta Risaalatah, Wallaahu Ya'simuka minan
Naas. Innallaaha laa Yahdil Qowmal Kaafireen.

اے پیغمبر (صلی اللہ علیہ وسلم)! جو کچھ
تمہارے رب کی طرف سے تم پر نازل کیا
گیا ہے وہ لوگوں تک پہنچادو – اگر تم نے
ایسا نہ کیا تو اس کی پیغمبری کا حق ادا نہ
کیا – اللہ تم کو لوگوں کے شر سے بچانے
والا ہے – یقین رکھو کہ وہ کافروں کو

(تمہارے مقابلہ میں) کامیابی کی راہ ہرگز نہ دکھائے گا۔

“O Rasool (Sallallaahu `Alayhi wa Sallam)! Convey everything which has been revealed to you from your Rabb. If you do not do this, then you would not have conveyed His Risaalah (Message). And know that Allaah Ta`aalaa Himself will protect you from the people. Definitely, Allaah Rabbul `Izzah will never guide the Kuffaar towards the path of success.” [Surah al-Maa`idah: 67]

Therefore, in obedience to this Aayat-e-Kareemah, an `Aalim-e-Haqq will propagate the true Deen of Islaam regardless of the consequences.

After all, what is there for a person who believes in Allaah Subhaanahu wa Ta`aalaa to fear, in reality, from the part of the enemies of Islaam?

Look at how Allaah Rabbul `Izzah describes the condition of the sorcerers in the time of Nabi Moosa (`Alayhi Salaam); how evil they were whilst they had been in the Haal (State) of Kufr, then how Allaah Ta`aalaa had poured Imaan into their hearts, and they became from “Sharr-ul-Bariyyah” (The worst of created beings on the surface of the earth), to “Khair-ul-Bariyyah” (The best of created beings on the surface of the earth).

Then we are shown their fearlessness in the face of the worst tyrant who had ever lived; Fir`own himself.

Thereafter we see their Istiqamat upon the Haqq, and their refusal to give up their Imaan throughout the trial they were put through; from the beginning of the `Adhaab placed upon them by Fir`own until their deaths.

Allaah Subhaanahu wa Ta`aalaa describes all of this in the Qur'aan Kareem in this manner:

“Wa Laqad Araynaahu Ayaatinaa Kullahaa fa Kadh-dhaba wa Abaa.”

ہم نے فرعون کو اپنے سب ہی نشانیاں دکھائیں مگر وہ جھٹلائے چلا گیا اور نہ مانا

“And indeed We had shown Fir`own all of our signs, yet he denied them and refused to believe.”

“Qaala Aji`tanaa li Tukhrijanaa min Ardhinaa bi-Sihrika Yaa Moosaa?”

کہنے لگا "اے موسیٰ، کیا تو ہمارے پاس اس لئے آیا ہے کہ اپنے جادو کے زور سے ہم کو ہمارے ملک سے نکال باہر کرے؟

“Fir`own said: O Moosa (‘Alayhi Salaam), have you come to us to drive us all out of our land with the power of your sorcery?”

“Fa la-Na’tiyannaka bi-Sihrim Mithlih, Faj`al
Baynanaa wa Baynaka Mow`idal laa
Nukhlifuhoo Nahnu wa laa Anta Makaanan
Suwaa.”

اچھا، ہم بھی تیرے مقابلے میں ویسا ہی جادو
لاتے ہیں۔ طے کر لے کب اور کہاں مقابلہ
کرنا ہے۔ نہ ہم اس قرارداد سے پھریں گے نہ
تو پھریو۔ کھلے میدان میں سامنے آ جا۔

“Well then, we will bring sorcery as strong as yours. So settle with us when and where the confrontation should take place; then neither should we back out of this agreement nor should you. Come out in the open field.”

“Qaala Mow`idukum Yowmuz Zeenati wa ayy
Yuhsharan Naasu Dhuhaa.”

موسیٰ (علیہ سلام) نے کہا "جشن کا دن طے
ہوا، اور دن چڑھے لوگ جمع ہوں

“Nabi Moosa (‘Alayhi Salaam) replied, “Let the confrontation take place on the Day of the Feast, and the people assemble after the rising of the sun.”

“Fatawallaa Fir`ownu fa Jama`a Kaydahu
Thumma Ataa.”

فرعون نے پلٹ کر اپنے سارے ہتھکنڈے
جمع کئے اور مقابلے میں آگیا

“Fir`own withdrew, gathered his devices and came to the confrontation.”

“Qaala lahum Moosaa Waylakum laa Taftaroo
`Alallaahi Kadhiban fa Yushitakum bi `Adhaab.
Wa qad Khaaba Maniftaraa.”

موسیٰ (علیہ سلام) نے (عین موقع پر گروہ
مقابل کو مخاطب کر کے) کہا "شامت کے
مارو، نہ جھوٹی تہمتیں باندھو اللہ پر، ورنہ
وہ ایک سخت عذاب سے تمہارا ستیاناس کر
دے گا۔ جھوٹ جس نے بھی گھڑا وہ نامراد
ہوا۔

“(On that very occasion) Nabi Moosa (‘Alayhi Salaam)
warned (his adversaries) saying, “O unfortunate people,

do not invent falsehoods with regards to Allaah,
otherwise He will destroy you with a scourge.
Whosoever has invented a lie against Allaah has
perished.”

“Fatanaaza`oo Amrahum Baynahum wa Asarrun
Najwaa.”

یہ سن کر ان کے درمیان اختلاف رائے ہو گیا
اور وہ چپکے چپکے باہم مشورہ کرنے
لگے۔

“Hearing this, a difference of opinion arose among them
concerning the issue, and they began to hold secret
consultations.”

“Qaaloo in Haadhaani la Saahiraani Yureedaani
ayy Yukhrijaakum min Ardhikum bi-Sihrihimaa,
wa Yadh-habaa bi Tareeqatikumul Muthlaa.”

آخر کار کچھ لوگوں نے کہا کہ "یہ دونوں تو
محض جادوگر ہیں، ان کا مقصود یہ ہے کہ
اپنے جادو کے زور سے تم کو تمہاری
زمین سے بے دخل کر دیں اور تمہارے
مثالی طریق زندگی کا خاتمہ کر دیں۔

“In the end, some of them decided the issue, saying,
“These two are no more than sorcerers. Their object is to drive you out of your homeland by the power of their sorcery and bring an end to your ideal way of life.”

“Fa Ajmi`oo Kaydakum Thumma’-too Saffaw wa Qad Aflahal Yowma Manis-ta`laa.”

اپنی ساری تدبیریں آج اکٹھی کر لو اور ایک
کر کے میدان میں آؤ۔ بس یہ سمجھ لو کہ آج
جو غالب رہا وہی جیت گیا

“Therefore, muster up all your devices and come into the field with a united effort. Understand this, that whoso comes out victorious today, he will win (the battle of ideology).”

“Qaaloo Yaa Moosaa Immaa an Tulqiya wa Immaa an Nakoona Awwala man Alqaa.”

جادوگر بولے "موسیٰ (علیہ سلام)، تم
پھینکتے ہو یا پہلے ہم پھینکیں؟

“The sorcerers asked, “Moosa (‘Alayhi Salaam), are you going to cast first or should we?”

“Qaala bal Alqoo, fa’idhaa Hibaaluhum wa
`Isiyyuhum Yuhayyalu Ilayhi min Sihrihim
Annahaa Tas`aa.”

موسیٰ (علیہ السلام) نے کہا "نہیں، تم ہی
پھینکو"۔ یکایک ان کی رسیاں اور ان کی
لاٹھیاں ان کے جادو کے زور سے موسیٰ
(علیہ السلام) کو دوڑتی ہوئی محسوس ہونے
لگیں۔

“Nabi Moosa (‘Alayhi Salaam) replied, “No, you cast
first.” Suddenly it appeared to Nabi Moosa (‘Alayhi
Salaam) that their cords and staffs were running about
(like serpents) by the power of their magic.”

“Fa Owjasa fee Nafsihee Kkheefatam Moosaa.
Qulnaa laa Takhaff, Innaka Antal A`laa.”

اور موسیٰ (علیہ السلام) اپنے دل میں ڈر گیا۔ ہم
نے کہا "مت ڈر، تو ہی غالب رہے گا"

“Nabi Moosa (‘Alayhi Salaam) felt some fear in his
heart. We said, “Do not fear; you will definitely come
out victorious.”

“Wa Alqi maa fee Yameenika Talqaf maa
Sana`oo, Innamaa Sana`oo Kaydu Saahir, walaa
Yuflihus Saahiru Haythu Ataa.”

پھینک جو کچھ تیرے ہاتھ میں ہے، ابھی ان
کی ساری بناوٹی چیزوں نگلے جاتا ہے۔ یہ
جو کچھ بنا کر لائے ہیں یہ تو جادوگر کا
فریب ہے، اور جادوگر کبھی کامیاب نہیں ہو
سکتا، خواہ کسی شان سے وہ آئے،

“Cast down what is in your hand and it will swallow up
their sham creation; for they are mere tricks of a
magician, and a magician can never succeed, howsoever
skilled he may be.”

“Fa Ulqiyas Saharatu Sujjadan Qaaloo Aamannaa
bi Rabbi Haaroona wa Moosaa.”

آخر کو یہی ہوا کہ سارے جادوگر سجدے
میں گرا دئے گئے اور پکار اٹھے مان لیا ہم
نے ہارون (علیہ سلام) اور موسیٰ (علیہ
سلام) کے رب کو

“Accordingly, at the end of the encounter, all the
magicians were cast down in Sajdah, and they cried out,
“We believe in the Rabb of (Nabi) Haroon (‘Alayhi
Salaam) and (Nabi) Moosa (‘Alayhi Salaam).”

“Qaala Aamantum lahu Qabla an Aadhana
 lakum, Innahu la Kabeerukum-ulladhee
 `Allamakumus Sihr. Fala Uqatti`anna Aydiyakum
 wa Arjulakum min Khilaafi wala
 Usallibannakum fee Judhoo`in Nahl, wa la-
 Ta`lamunna Ayyunaa Ashaddu `Adhaabaw wa
 Abqaa.”

فرعون نے کہا "تم ایمان لئے آئے قبل اس کے
 کہ میں تمہیں اجازت دیتا؟ معلوم ہو گیا کہ یہ
 تمہارا گرو ہے جس نے تمہیں جادوگری
 سکھائی تھی۔ اچھا، اب میں تمہارے ہاتھ پاؤ
 مخالف سمتوں سے کٹواتا ہوں اور کھجور
 کے تنوں پر تم کو سولی دیتا ہوں۔ پھر تمہیں
 پتہ چل جائے گا کہ ہم دونوں میں سے کس کا
 عذاب زیادہ سخت اور دیرپا ہے" (یعنی میں
 تمہیں زیادہ سخت سزا دے سکتا ہوں یا
 موسیٰ (علیہ سلام)

“Fir`own said, “Have you believed in him before I gave
 you permission? Obviously, he is your master who has
 taught you sorcery. Well, now I will have your hands
 and feet cut off on alternate sides and crucify you on the
 trunks of palm-trees. Then you shall know whose

punishment is more terrible and lasting (mine or that of [Nabi] Moosa [‘Alayhi Salaam]).”

“Qaaloo lan Nu’thiraka `alaa maa Jaa’anaa minal Bayyinaati Walladhee Fataranaa, Faqdhi maa Anta Qaadhin Innamaa Taqdhee Haadhihil Hayaat-ad-Dunyaa.”

جادوگروں نے جواب دیا "قسم ہے اس ذات کی جس نے ہمیں پیدا کیا ہے، یہ ہرگز نہیں ہو سکتا کہ ہم روشن نشانیاں سامنے آجانے کے بعد بھی (صداقت پر) تجھے ترجیح دیں تو جو کچھ کرنا چاہے کر لے۔ تو زیادہ سے زیادہ بس اسی دنیا کی زندگی کا فیصلہ کر سکتا ہے۔

“The magicians replied, “By Him Who has created us! We can never prefer you (to the truth) after the Clear Signs have come to us; therefore you may do your worst, for at the most you can pass judgments only in this worldly life.”

“Innaa Aamannaa bi Rabbinaa Liyaghfiralanaa Khataayaanaa wa maa Akrahtanaa `Alayhi minas Sihr, Wallaahu Khayruw wa Abqaa.”

ہم تو اپنے رب پر ایمان لے آئے تاکہ وہ
ہماری خطائیں معاف کر دے اور اس
جادوگری سے جس پر تو نے ہمیں مجبور کیا
تھا درگزر فرمائے، اللہ ہی اچھا ہے اور وہی
باقی رہنے والا ہے

“We have believed in our Rabb so that He may pardon
our errors, and forgive us the sin of sorcery which you
forced us to practice. Allaah is Best and Eternal.”

“Innahoo Mayy Ya’ti Rabbahoo Mujriman
Fa’inna laahoo Jahannama laa Yamootu feehaa wa
laa Yahyaa.”

حقیقت یہ ہے کہ جو مجرم بن کر اپنے رب
کے حضور حاضر ہوگا اس کے لئے جہنم
ہے جس میں وہ نہ جائے گا نہ مرے گا

“In fact, for the one who comes before his Rabb as a
criminal, there shall be Jahannam, wherein he shall
neither live nor die.”

“Wa May Ya’tihee Mu’minan Qad `Amilas
Saalihaati Fa’ulaa’ika lahumud Darajaatul
`Ulaa.”

اور جو اس کے حضور مومن کی حیثیت سے حاضر ہوگا، جس نے نیک عمل کئے ہوں گے، ایسے سب لوگوں کے لئے بلند درجے ہیں۔

“As for the one who comes before Him as a Mu'min who has done good deeds, all such people will have the highest ranks.”

“Jannaatu `Adnin Tajree min Tahtihal Anhaaru Khaalideena Feehaa, wa Dhaalika Jazaa'u man Tazakkaa.”

سدا بہار باغ ہیں جن کے نیچے نہریں بہ رہی ہوں گی، ان میں ہمیشہ رہیں گے، یہ جزا ہے اس شخص کی جو پاکیزگی اختیار کرے

“They will dwell forever in the Evergreen Gardens beneath which canals flow. Such is the reward of the one who adopts purity.”

[Surah Taa-Haa: 56 – 76.]

These magicians had been (before their acceptance of Islaam) the worst people on the surface of the earth. Yet, after Allaah Subhaanahu wa Ta'aalaa had honoured them with Islaam and Imaan they became amongst the

best of people. Then, because they loved this Imaan, because they honoured and revered it, they were also prepared to die for it.

In fact, had they wanted to, they could merely have concealed their Imaan from Fir`own and outwardly continued to obey him. They would have remained as Mu`mineen. However, because their hearts were drenched with love for the Imaan which Allaah Rabbul `Izzah had imbued them with, even this course of action was totally unacceptable to them.

These people were not even `Ulamaa. If this was their Haal (condition) and their Miqdaar (amount) of Imaan as lay-people who were also former magicians, how much more should not the love and reverence for this Deen of Islaam be in the heart of an `Aalim.

And definitely this Miqdaar (Quantity) of Hubb (Love) and Ghayrah (There is no equivalent in the English language for this word “Ghayrah”, nor is it possible to truly convey the vast meaning this word contains into any other language. It is usually translated as “protective jealousy”, however, this too is deficient.) for the Deen of Islaam does in fact exist very strongly in the hearts of the `Ulamaa-e-Haqq.

And it will always remain as such, for Allaah Rabbul `Izzah has stated very emphatically in the Qur’aan Majeed:

“Innamaa Yakhshallaaha min `Ibaadihil `Ulamaa, Innallaaha `Azeezun Ghafoor.”

حقیقت یہ ہے کہ اللہ کے باندوں میں سے
صرف علم رکھنے والے لوگ ہی اس سے
ڈرتے ہیں۔ بے شک اللہ زبردست اور درگزر
فرمانے والا ہے۔

“From the servants of Allaah Subhaanahu wa Ta`aalaa, only the `Ulamaa truly fear Him. Verily, Allaah is Most Powerful and Most Forgiving.” [Surah Faatir: 28]

Since Allaah Rabbul `Izaah has stated in the Qur’aan Majeed that only the `Ulamaa truly fear Him, realize that until the end of time, such `Ulamaa-e-Haqq will exist upon the face of this Duniyaa who possess true Taqwallaah and who will stand up in defense of His glorious Deen regardless of the consequences which will befall them.

Such `Ulamaa will always exist in the world, however rare they may be to find.

However, the calamity is that the majority of the `Ulamaa today are `Ulamaa-e-Soo’ in the true sense of the word. They are the kind of `Ulamaa that Hudhoor (Sallallaahu `Alayhi wa Sallam) feared for his Ummat. They are the Aimmah-e-Mudhilleen.

The job of these Aimmah-e-Mudhilleen is only to cause Fitnah amongst the Muslimeen in their vileness, through obscuring the true Deen of Islaam from them.

Their job is to slander, criticise, defame, and insult any true Muslim who takes it upon himself to carry out the Fardh (Obligatory) duties which Allaah Subhaanahu wa Ta`aalaa has placed upon him.

As though it were not bad enough that these false `Ulamaa whose heads will litter the pathway towards Jahannam make Kitmaan-ul-Haqq (Concealment of the Truth), and distort the Aayaat-e-Kareemah and Ahaadeeth-e-Mubaarakah from their intended meanings, as though this was not enough of an ugly crime on their part, these sinister “Molvi Sahebs” have taken it upon themselves to criticise every true `Aalim of the Deen as being a “radical” and an “extremist”, and spend their miserable time in attempting to refute that which they know to be the Haqq from Allaah `Azza wa Jall Himself, which the true `Ulamaa are preaching.

Let these `Ulamaa-e-Soo' meditate on the threat of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sahbihi wa Sallim) in the Hadeeth of the punishment which will be meted out to them: That on the Day of Qiyaamat, bridles of fire will be placed around their neck.

They may receive some false honour from the Munaafiqeen in the life of this world, but they will

receive no honour when they are dragged into the Divine Court of Allaah Rabbul `Izzah, by the Malaa'ikah of `Adhaab. Every `Aalim who, despite knowing the Haqq conceals it, is a "Dumb Shaytaan".

So let these Dumb Shayaateen understand that they will not get away with their contemptible and cowardly Kitmaan-ul-Haqq indefinitely. This is the major calamity; to witness that those who are supposed to be the "Warathaat-ul-Ambiyaa" (The Heirs of the Ambiyaa `Alayhimus Salaatu was Salaam), the flag-bearers of the Deen of Islaam, the defenders of the Deen of Islaam, turning out to be it's greatest destroyers.

فالى الله المشتكى و المستعان

Inevitable:

However, in reality the corruption of the `Ulamaa should not come as a surprise to the Muslim Ummah. That the majority of the `Ulamaa are `Ulamaa-e-Soo' rather than `Ulamaa-e-Haqq should not come as a surprise to anyone, as it was, after all, the promise of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa `alaa Aalihee wa Sahbihi wa Sallam) that as the time proceeds towards the Day of Qiyaamah, Allaah Rabbul `Izzah would gradually take away the true `Ulamaa from the Dunyaa,

until only such pseudo-`Ulamaa remain who are scum and filth like that which is carried by the torrents.

حدثنا اسماعيل بن ابي اويس قال حدثني مالك
عن هشام بن عروة عن ابيه عن عبد الله بن
عمرو بن العاص قال سمعت رسول الله صلى
الله عليه وسلم يقول ان الله لا يقبض العلم
انتزاعا ينتزعه من العباد و لكن يقبض العلم
بقبض العلماء حتى اذا لم يبق عالما اتخذ
الناس رءوسا جهالا فسئلوا فافتوا بغير علم
فضلوا و اضلوا [رواه البخاري]

“Haddathanaa Ismaa`eel-ubnu Abee Uwaisin,
Qaala Haddathanee Maalikun, `an Hishaam-ibni-
`Urwata `an Abeehi `an `Abdillaahi-bni-`Amri-
bnil-`Aasi Qaala, Sami`tu Rasoolallaahi
Sallallaahu `Alayhi wa Sallama Yaqoolu
Innallaaha Laa Yaqbidhul `Ilma Intizaa`an
Yantazi`uhoo minal `Ibaad, wa Laakin Yaqbidhul
`Ilma bi Qabdhil `Ulamaa, Hattaa Idhaa lam
Yubqi `Aaliman Ittakhadhan Naasu Ru`oosan
Juhhaalan fa Su`iloo fa Aftow bi Ghayri `Ilmin fa
Dhalloo wa Adhalloo.” [Rawaahul Bukhaari.]

“Ismaa`eel bin Abee Uwais narrated to us; Maalik narrated to me from Hishaam bin `Urwah, from his father, from (Hadhrat) `Abdullaah bin `Amr bin al-`Aas (Radhiyallaahu `Anhu) that he said, “I heard Rasoolullaah (Sallallaahu `Alayhi wa Sallam) saying:

“Verily, Allaah does not take `Ilm away from the servants all of a sudden. Rather, He takes it (`Ilm) away (from the Duniyaa) gradually through taking away the `Ulamaa (who are upon the Haqq). This continues until such a stage is reached when not a single (true) `Aalim is alive on the face of the earth. At that time, mankind will take Juhhaal (Ignoramuses) as their leaders. These Juhhaal (ignoramus) will be asked questions (by the people) and will issue Fataawaa without any `Ilm (Knowledge). So these people (The Juhhaal) are deviates and they will cause others to become deviates.”

[Bukhaari Shareef]

حدثنا قتيبة بن سعيد حدثنا جرير عن هشام بن عروة عن ابيه سمعت عبد الله بن عمرو بن العاص يقول سمعت رسول الله صلى الله عليه وسلم يقول ان الله لا يقبض العلم انتزاعا ينتزعه من الناس و لكن يقبض العلم بقبض العلماء حتى اذا لم يترك عالما اتخذ الناس رءوسا جهالا فسلوا فافتوا بغير علم فضلوا و اضلوا [رواه مسلم]

“Haddathanaa Qutayba-tubnu-Sa`eedin,
 Haddathanaa Jareerun `an Hishaam-ibni-`Urwata
 `an Abeehi, Sami`tu `Abdallaah-ibni-`Amr-ibnil-
 `Aasi Yaqoolu, Sami`tu Rasoolallaahi Sallallaahu
 `Alayhi Wa Sallama Yaqoolu, Innallaaha Laa
 Yaqbidhul `Ilma Intizaa`an Yantazi`uhoo minan
 Naas, Walaakin Yaqbidhul `Ilma bi Qabdhil
 `Ulamaa, Hatta Idhaa lam Yatruk `Aaliman,
 Ittakhadhan Naasu Ru`oosan Juhhaalan, fa
 Su`iloo fa Aftow bi-Ghayri `Ilmin, fa Dhalloo wa
 Adhalloo. [Rawaahu Muslim.]

“Qutaybah bin Sa`eed narrated to us; Jareer narrated to
 us from Hishaam bin `Urwah, (who narrated) from his
 father, that he (his father) said, “I heard Hadhrat
 `Abdullaah bin `Amr bin al-`Aas (Radhiyallaahu `Anhu)
 saying, “I heard Rasoolullaah (Sallallaahu `Alayhi wa
 Sallam) saying:

Verily, Allaah does not take `Ilm away from the people
 all of a sudden. Rather, He takes it (`Ilm) away (from the
 Dunyaa) gradually through taking away the `Ulamaa
 (who are upon the Haqq). This continues until such a
 stage is reached when not a single (true) `Aalim is left
 on the face of the earth. At that time, mankind will take
 Juhhaal (Ignoramuses) as their leaders. These Juhhaal
 (ignoramus) will be asked questions (by the people)
 and will issue Fataawaa without any `Ilm (Knowledge).

So these people (The Juhhaal) are deviants and they will cause others to become deviants.” [Muslim Shareef]

حدثنا هارون بن اسحاق الهمداني حدثنا عبدة
بن سليمان عن هشام بن عروة عن ابيه عن
عبد الله بن عمرو بن العاص قال
قال رسول الله صلى الله عليه و سلم ان الله لا
يقبض العلم انتزاعا ينتزعه من الناس و لكن
يقبض العلم بقبض العلماء حتى اذا لم يترك
عالما اتخذ الناس رءوسا جهالا فاسئلوا فافتوا
بغير علم فضلوا و اضلوا [رواه الترمذي]

“Haddathanaa Haaron-ubnu-Ishaaq al-
Hamdaaniyyu Haddathanaa `Abda-tubnu-
Sulaymaan, `an Hishaam-ibni-`Urwata `an
Abeehi `an `Abdillaah-ibni-`Amr-ibnil-`Aasi
Qaal, Qaala Rasoolullaahi (Sallallaahu `Alayhi
wa Sallam), Innallaaha Laa Yaqbidhul `Ilma
Intizaa`an Yantazi`uhoo minan Naas, Walaakin
Yaqbidhul `Ilma bi Qabdhil `Ulamaa, Hattaa
Idhaa lam Yatruk `Aaliman Ittakhadhaan Naasu
Ru'oosan Juhhaalan, fa Su'iloo fa Aftow bi-
Ghayri `Imin, fa Dhalloo wa Adhalloo.
[Rawaahut Tirmidhi.]

“Haroon bin Ishaq al-Hamdaani narrated to us; `Abdah bin Sulaymaan narrated to us from Hishaam bin `Urwah, (who narrated) from his father, (who narrated) from Hadhrat `Abdullaah bin `Amr bin al-`Aas (Radhiyallaahu `Anhu) that he said, “Rasoolullaah (Sallallaahu `Alayhi wa Sallam) said:

Verily, Allaah does not take `Ilm away from the people all of a sudden. Rather, He takes it (`Ilm) away (from the Dunyaa) gradually through taking away the `Ulamaa (who are upon the Haqq). This continues until such a stage is reached when not a single (true) `Aalim is left on the face of the earth. At that time, mankind will take Juhhaal (Ignoramuses) as their leaders. These Juhhaal (ignoramus) will be asked questions (by the people) and will issue Fataawaa without any `Ilm (Knowledge). So these people (The Juhhaal) are deviants and they will cause others to become deviants.” [Tirmidhi Shareef]

حدثنا وكيع اخبرنا هشام عن ابيه عن عبد الله بن عمرو قال قال رسول الله صلى الله عليه وسلم ان الله لا يقبض العلم انتزاعا ينتزعه من الناس و لكن يقبض العلم بقبض العلماء حتى اذا لم يبق عالما اتخذ الناس رؤساء جهالا

فسئلوا فافتوا بغير علم فضلوا و اضلوا [رواه احمد في مسنده]

“Haddathanaa Wakee`un, Akhbaranaa
Hishaamun `an Abeehi `an `Abdillaah-ibni-
`Amrin Qaal, Qaala Rasoolullaahi (Sallallaahu
`Alayhi wa Sallam), Innallaaha Laa Yaqbidhul
`Ilma Intizaa`an Yantazi`uhoo minan Naas,
Walaakin Yaqbidhul `Ilma bi Qabdhil `Ulamaa,
Hattaa Idhaa lam Yubqi `Aaliman, Ittakhadhan
Naasu Ru`asaa`a Juhhaalan, fa Su`iloo fa Aftow
bi-Ghayri `Ilmin, fa Dhalloo wa Adhalloo.”
[Rawaahu Ahmad fee Musnadihee.]

“Wakee` narrated to us; Hishaam informed us from his
father, from (Hadhrat) `Abdullaah bin `Amr
(Radhiyallaahu `Anhu) that he said, “Rasoolullaah
(Sallallaahu `Alayhi wa Sallam) said:

Verily, Allaah does not take `Ilm away from the people
all of a sudden. Rather, He takes it (`Ilm) away (from the
Dunyaa) gradually through taking away the `Ulamaa
(who are upon the Haqq). This continues until such a
stage is reached when not a single (true) `Aalim is left
on the face of the earth. At that time, mankind will take
Juhhaal (Ignoramuses) as their leaders. These Juhhaal
(ignoramus) will be asked questions (by the people)
and will issue Fataawaa without any `Ilm (Knowledge).

So these people (The Juhhaal) are deviants and they will cause others to become deviants.” [Musnad-e-Ahmad]

One can see quite clearly that which Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) had promised occurring throughout the Dunyaa in this day and age; as the `Ulamaa-e-Haqq are slowly dying out as Allaah Rabbul `Izzah is taking them away from this Dunyaa, as is part of His Takween (Master Plan), Juhalaa without an inkling of Shar`i knowledge are creeping out of every nook and cranny to mislead the masses with Baatil opinions which they have sucked from their thumbs.

This Deen of Islaam was perfected during the very lifetime of Janaab-e-Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) and the Sahaabah-e-Kiraam Ajma`een (Ridhwaanullaahi Ta`aalaa `Alayhim). Whatever was Haqq in that time is Haqq today, and will remain Haqq until the Day of Qiyaamah. Whatever was Baatil then is Baatil today, and will remain Baatil until the Day of Qiyaamah. Understand this clearly.

The Deen of Islaam was sent by Allaah Rabbul `Izzah to Nabi (Sallallaahu `Alayhi wa Sallam), perfected before his demise, spread throughout the world by the Sahaabah-e-Kiraam, and codified by the A`immah-e-Mujtahideen for the benefit of the Ummah.

There is absolutely no place in the Sharee`ah of Islaam for “new and modern interpretations”. This Sharee`at is

not based upon the Raa'i (opinion) of every Tom, Dick and Harry.

It is Haraam for any self-proclaimed "scholar" to manufacture his own Baatil opinions and peddle them off as being part of the Deen of Islaam.

If any "Aalim" goes against the Ijmaa' of the Fuqahaa of this Ummat, then such a person is not an Aalim by any stretch of the imagination; his being a deviated Jaahil (ignoramus) is manifest. Such a person ceases to be from the A'immat-ul-Hudaa (Imaams of Guidance), and instead becomes from the accursed "Aimmat-ul-Mudhilleen" (Imaams of Misguidance).

This Fitnah of the rise of these A'immah-e-Mudhilleen is something which had been promised to this Ummat by Rasoolullaah (Sallallaahu `Alayhi wa Sallam) more than one thousand four hundred years ago.

حدثنا يعقوب قال حدثني ابي عن ابيه قال
حدثني اخ لعدي بن ارطاة عن رجل عن ابي
الدرداء قال عهد الينا رسول الله صلى الله عليه
و سلم ان اخوف ما اخاف عليكم الائمة
المضلون [رواه احمد في مسنده]

"Haddathanaa Ya`qoob, Qaala Haddathanee
Abee `an Abeehi Qaala Haddathanee Akhun li-

`Adiyy-ibni-Artaata `an Rajulin `an Abid Dardaa', Qaala `Ahida Ilaynaa Rasoolullaahi Sallallaahu `Alayhi wa Sallama Anna Akhwafa Maa Akhaafu `Alaykum Al-A'immat-ul-Mudhilloon." [Rawaahu Ahmad fee Musnadihee.]

“Ya`qoob narrated to us, “My father narrated to me from his father who said, “A brother of `Adiyy bin Artaa narrated to me from a man from Hadhrat Abud Dardaa' (Radhiyallaahu Ta`aalaa `Anhu) who said, “Rasoolullaah (Sallallaahu `Alayhi wa Sallam) had told us that, “The thing which I fear most for you (my Ummah) is (the rise of) the A'immat-e-Mudhillleen. (Such Imaams who lead others towards deviation).” [Musnad-e-Imaam Ahmad]

In this Hadeeth Shareef Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) himself refers to these people as “Al-A'immat-ul-Mudhilloon”. It is the reality of the matter that whichever unfortunate person undertakes upon himself to follow one of these “Imaams of Dhalaalah (Deviation)” is going to end up in the fire of Jahannum. That is because such people are very far from the original, true Deen of Islaam which was brought to us by Janaab-e-Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) and practiced by the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een). These people have invented a Deen of their very own which they follow and invite

others towards. This religion of theirs (which they have invented) is such a (false) Deen which is appealing to those in whose hearts lurk the wretched evils of Kufr and Nifaaq. This religion of theirs is quite acceptable to their western Kuffaar masters as it is a religion which is very far removed from the pristine Deen of Islaam.

**حدثنا يزيد انبانا ديلم بن غزوان العبدى حدثنا
ميمون الكردي عن ابي عثمان النهدي قال اني
لجالس تحت منبر عمر رضي الله عنه و هو
يخطب الناس فقال في خطبته سمعت رسول
الله صلى الله عليه و سلم يقول ان اخوف ما
اخاف علي هذه الامة كل منافق عليم اللسان
[رواه احمد في مسنده]**

“Haddathanaa Yazeedun, Amba’anaa Daylam-
ubnu-Ghazwaan al-`Abdiyy, Haddathanaa
Maymoon-unil-Kurdiyyi `an Abi `Uthmaan an-
Nahdiyyi Qaala Innee Lajaalisun Tahta Mimbari
`Umara Radhiyallaahu `Anhu wa Huwa
Yakhtubun Naasa fa Qaala fee Khutbatih,ee,
Sami`tu Rasoolallaahi Sallallaahu `Alayhi wa
Sallama Yaqoolu, Inna Akhwafa maa Akhaafu
`alaa Haadhihil Ummati Kullu Munaafiqin
`Aleem-il-Lisaan.” [Rawaahu Ahmad fee
Musnadihee.]

“Yazeed narrated to us; Daylam bin Ghazwaan informed us; Maymoon al-Kurdi narrated to us from Abu `Uthmaan an-Nahdi who said, “Indeed I was sitting under the Mimbar of (Hadhrat) `Umar (Radhiyallaahu `Anhu) whilst he was addressing the people, and he said in his Khutbah (Speech): “I heard Rasoolullaah (Sallallaahu `Alayhi wa Sallam) saying:

“Verily the thing I fear most for this Ummah is every Munaafiq who is eloquent in speech.” [Musnad-e-Imaam Ahmad]

This is a quality which many people are affected by; eloquence in speech.

Many of these deviated, modernist `Ulamaa-e-Soo' are very eloquent in the field of oratory. Although they may be speaking utter trash in their Bayaanaat, however, as they have a very eloquent manner of expressing themselves, the crowds are immediately impressed by them and accept everything which they say regardless of whether it conforms to Qur'aan and Sunnah or not.

حدثنا علي بن احمد بن النضر الازدي حدثنا
عاصم بن علي حدثنا عبد الحكيم بن منصور
حدثنا عبد الملك بن عمير عن عبد الرحمان بن
ابي ليلى عن معاذ بن جبل قال، سمعت رسول

الله صلى الله عليه وسلم يقول، ان اخوف ما
 اخاف على امتي ثلاث، زلة عالم، و جدال
 منافق بالقرآن، و دنيا تفتح عليكم [رواه
 الطبراني في المعجم الكبير]

“Haddathanaa `Aliyy-ubnu-Ahmad-abnun-
 Nadhril-Azdiyy, Haddathanaa `Aasim-ubnu-
 `Aliyyin Haddathanaa `Abdul Hakeem-ibnu-
 Mansoorin Haddathanaa `Abd-ul-Malik-ibnu-
 `Umayrin `an `Abd-ir-Rahmaan-ibni-Abee
 Laylaa `an Mu`aadh-ibni-Jabalin Qaala Sami`tu
 Rasoolallaahi Sallallaahu `Alayhi wa Sallama
 Yaqoolu, Inna Akhwafa maa Akhaafu `alaa
 Ummatee Thalaath, Zallatu `Aalimin, wa Jidaalu
 Munaafiqin bil Qur’aan, wa Dunyaa Tuftahu
 `Alaykum.” [Rawaahut Tabraaniyy fil Mu`jam-il-
 Kabeer.]

“`Ali bin Ahmad bin Nadhr al-Azdi narrated to us;
 `Aasim bin `Ali narrated to us; `Abdul Hakeem bin Abi
 Layla narrated to us from (Hadrath) Mu`aadh bin Jabal
 (Radhiyallaahu `Anhu) who said, “I heard Rasoolullaah
 (Sallallaahu `Alayhi wa Sallam) saying:

Indeed the things which I fear most for this Ummah are
 three: The slip-up of an `Aalim, the argumentation of a

Munaafiq using the Qur'aan, and that the (treasures of the) Dunyaa should be opened up for you.” [Mu`jam al-Kabeer lit Tabraani]

In this day and age, all of the things which were feared by Rasoolullaah (Sallallaahu `Alayhi wa Sallam) have become rife. Many of the `Ulamaa who had been upon the Haqq in the past have fallen into error, and modernist deviants are fabricating against the Deen of Islaam and using the Qur'aan Kareem as their “Daleel (Proof)”.

Although we know that whatever Sarkaar-e-Do Aalam (Sallallaahu Ta`aalaah `Alayhi wa Sallam) had promised will come to pass, nevertheless it is disappointing to note the speed at which the putrefaction of the `Ulamaa has taken place. In this belated age, deviants who resemble the `Ulamaa of Bani Israa'eel have sprung up declaring Ribaa to be Halaal and Ribaa transactions, and have attempted to pull the wool over the eyes of the people by assigning to these Haraam Ribaa transactions Arabic names in order to pass them off as being Islaamic. Others have undertaken the process of “Halaalizing” Haraam carrion, and have even evoked the Aayat of the Qur'aan Kareem, “Wa Ta`amulladheena Ootul Kitaaba Hillullakum (The food of the Ahl-e-Kitaab has been made Halaal for you)” and have concluded there from that it is “Halaal” (Permissible) for a Muslim to visit the stores of Shaytaan such as “McDonalds” and stuff his stomach to the bursting point with the filthy, Haraam Maytah (Carrion) being served there.

Others have shamelessly issued “Halaal Fatwas” to Khamr (Alcohol) and beverages containing Khamr, and have reached these Fataawaa through twisting the Qur’aan and Ahaadeeth to accommodate their bestial Nafs and Shaytaan, who is their partner with whom they dine when they consume this Haraam carrion and alcohol which they have legalised.

These despicable `Ulamaa-e-Soo’ are amongst the things which are to blame for the Roohani decline of the Ummat of Imaam-ul-Ambiyaa’i wal Mursaleen, Rasoolunaa (Sallallaahu `Alayhi wa Sallam). The Fussaaq (Flagrant transgressors against the Ahkaam of Allaah Rabbul `Izzah) may now comfortably consume pig-gelatine (due to `Ulamaa-e-Soo’ devoid of any vestige of Roohaniyat tendering infirm excuses of it (the pig-gelatine) having undergone a process of Istihaala (metamorphosis) thereby rendering it fit for Muslim consumption) and become intoxicated on beverages such as “Coca-Cola” whose proceeds fund the Jewish nation of Israel, and aids their armies of Shaytaan in murdering Muslim men, women and children.

However, the Fussaaq and Fujjaar may get away with any form of vice and transgression in this Aakhir-uz-Zamaan, as the Kuffaar have employed such `Ulamaa who are most apt at finding a way to make anything Halaal.

و من يضل الله فلا هادي له...

“Verily, Allaah does not take `Ilm away from the servants all of a sudden. Rather, He takes it (`Ilm) away (from the Dunyaa) gradually through taking away the `Ulamaa (who are upon the Haqq). This continues until such a stage is reached when not a single (true) `Aalim is alive on the face of the earth. At that time, mankind will take Juhhaal (Ignoramuses) as their leaders. These Juhhaal (ignoramus) will be asked questions (by the people) and will issue Fataawaa without any `Ilm (Knowledge). So these people (The Juhhaal) are deviants and they will cause others to become deviants.”

[Bukhaari Shareef]

The `Ulamaa-e-Haqq:

In order to understand the deviation of the “new-age” `Ulamaa-e-Soo’, it is necessary to understand who the true `Ulamaa were. A person will only understand how lamentable is the state of the present `Ulamaa when he understands how great were the `Ulamaa of before; how much were their sacrifices for the Deen of Allaah Ta’aalaa; how much torture and persecution they had gone through; how strong were they in their “Zuhd” (Abstinence) towards this Dunyaa and how powerful was their Ta`alluq (Connection) with Allaah Rabbul `Izzah. This is amongst the main sicknesses ailing the present day `Ulamaa and the thing which makes them so

very different from the glorious `Ulamaa of the past; the lack of this Sifat (Quality) of “Zuhd” (Abstinence) in them towards the Dunyaa.

In the miserable pursuit of Jaah (name and fame) and worldly riches, these `Ulamaa have sold away the Deen of Allaah Ta`aalaa. For the sake of the pleasure of their Kuffaar masters and being allowed to travel freely to whichever place of Fisq they so desire, these `Ulamaa-e-Soo' have allowed themselves to become “Dumb Shayaateen” by denying and apologizing for any such facet of the Deen of Islaam which the west are displeased with, be it Jihaad fee Sabeelillaah, or the issue of slavery, or the issue of polygamy, or any other issue from the variety of Masaa'il of Deen which enrages the Kuffaar. These `Ulamaa-e-Soo' have exchanged the beautiful, everlasting gardens of Jannah which Allaah Subhaanahu wa Ta`aalaa would have kept for them in return for this ephemeral world.

Understand that the very act of apologising for any such thing which Allaah Subhaanahu wa Ta`aalaa had ordained or Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) had commanded us with, is an act of Kufr. When these `Ulamaa-e-Soo' pule out feeble apologies for what they perceive in their wretched, deficient understandings to be “harsh tones” employed by Allaah Rabbul `Izzah in the Qur'aan Kareem and by Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) in the Hadeeth Shareef, they are in fact committing an act of arrant Kufr. When these people apologise for and

interpret away the Shar`i Hudood which was revealed by none other than Allaah Rabbul `Izzah Himself, they are fiendishly implying that their level of ‘Rahmat’ (Mercy), ‘`Adl’ (Justice), ‘`Ilm’ (Knowledge) and ‘Hikmat’ (Wisdom) is greater than that of Allaah Subhaanahu wa Ta`aalaa, hence the need for them to re-interpret and re-mould the Sharee`ah of Allaah Ta`aalaa into a more suitable ‘modern, civilised religion’.

Regardless of the level of `Ilm one may have attained, regardless of the number of Kitaabs he may have authored in the various `Uloom of Islaam, regardless of the quantity of his Asaatidhah, and regardless of the level of worldly standing and repute he may have accrued for himself over the years, it is not permissible for any `Aalim in this belated age, even if he has attained the rank of ‘Shaykh-ul-Hadeeth’, or is the Grand Mufti of the country in which he resides, to propagate any belief, or issue any Fatwaa (Shar`i Verdict) which is at variance with the Ijmaa` of the Ummah for the last fourteen centuries.

“Wa Mayy Yushaaqiqir Rasoola mim Ba`di maa Tabayyana lahul Hudaa wa Yattabi` Ghayra Sabeel-il-Mu`mineen, Nuwallihee maa Tawallaa wa Nuslihee Jahannama wa Saa’at Maseeraa.”

مگر جو شخص رسول (صلی اللہ علیہ و سلم) کی مخالفت پر کمر بستہ ہو اور اہل ایمان کی

روش کے سوا کسی اور روش پر چلے،
 درآں حالیکہ اس پر راہ راست واضح ہو
 چکی ہو، تو اس کو ہم اسی طرف چلائیں گے
 جدھر وہ خود پھر گیا اور اسے جہنم میں
 جھونکیں گے جو بدترین جائے قرار ہے۔

“As for him who sets himself against the Rasool (Sallallaahu `Alayhi wa Sallam) and follows a path other than that of the Mu`mineen even after Huda (True Guidance) had become clear to him, We will let him go the way he has turned to, and We will cast him into Jahannum – an evil destination.” [Surah an-Nisaa: 115]

This is the `Adhaab warned of by Allaah Rabbul `Izzah in the Qur’aan Majeed which will be meted out to whichever unfortunate person has taken it upon himself to follow any Tareeq (Path) other than the Tareeq which is followed by the Mu`mineen – The Mu`mineen referred to here are primarily, of course, the Sahaabah-e-Kiraam (Ridhwaanullaahi `Alayhim Ajma`een), the Taabi`een and the Tab-e-Taabi`een, known as the ‘Khayr-ul-Quroon’ – that such a person will be cast by Allaah Rabbul `Izzah into the depths of Jahannum, the worst of destinations.

The primary purport of this Aayat of the Qur’aan Kareem is that those Kuffaar who have chosen a Sabeel (Path) other than that of the Mu`mineen – which is

Islaam – will face the consequence of everlasting
 `Adhaab in the fire of Jahannum. However, the
 Mufasssireen have explained that this Aayat-e-Kareemah
 is also in reference to such people who are in conflict
 with ‘Ijmaa’’. For example, it is well known that Ribaa
 is absolutely Haraam. This has been mentioned clearly
 by Allaah Tabaaraka wa Ta`aalaa in the Qur’aan
 Majeed. Therefore, if any person were to come along in
 this day and age and contest that Ribaa is in fact Halaal,
 then such a person is Mardood (Rejected) and his
 ‘Fatwaa’ will summarily be rejected regardless of
 whatever ‘Dalaa’il’ (Proofs) he may eke out to support
 his nefarious claim. This is because there are such things
 which are “Ma’loomum minan Deen bidh Dharoorah”
 (Known to necessarily be part and parcel of the Deen).
 The Fatwaa of any `Aalim in the present time has to
 necessarily be in conformity with Qur’aan and Sunnah
 as explained to us by the A’immah-e-Arba`ah (The Four
 Imaams). Therefore, as these A’immah had codified for
 us the Deen of Islaam, the ‘Fatwaa’ of any `Aalim, be he
 the Grand Mufti himself, may not depart from the
 purview of the Madhaahib-e-Arba`ah (The Four Madh-
 habs, namely Hanafi, Shaafi`i, Maaliki and Hambali).
 Understand this matter clearly. The deviants who have
 issued *Baatil* “Fataawaa” stating that music and dancing
 is permissible, pictures of animate beings are
 permissible, meat slaughtered by the alleged “Ahl-e-
 Kitaab” in these times - who are in fact no more than
 atheists – is “Halaalan Tayyibah” (Pure and Wholesome
 for Muslim consumption), etc. Such Fataawaa are
 baseless, and the issuers will have to answer to Allaah

Rabbul `Izzah on the Day of Qiyaamah for their Tahreef of the Qur'aanic Aayaat and the Ahaadeeth of Rasoolullaah (Sallallaahu `Alayhi wa Sallam). They themselves bear the enormous sin for issuing these Fataawaa, and those Juhhaal who follow them in these matters too shall bear the sin for their Ma`siyatullaah (Disobedience of Allaah). Do not labour under the assumption that if one were to follow them he would be "Ma`soom" (Sinless) and the burden of sin would be borne by them alone. It is upon him to reject such Fataawaa which are in conflict with the Deen of Islaam and follow only such reliable `Ulamaa who will impart to him the Haqq.

Some narrations of a few of the great `Ulamaa-e-Kiraam of the past will follow hereunder.

Imaam-e-A`zam Abu Haneefah (Rahmatullaahi `Alayhi):

Imaam Abu Haneefah (Rahmatullaahi Ta`aalaa `Alayhi), besides being the greatest Faqeeh (after the Fuqahaa of the Sahaabah (Ridhwaanullaahi `Alayhim Ajma`een), was also amongst the greatest Auliya-ullaah who had ever lived. The quality of Zuhd (Abstinence) towards the Dunyaa was prevalent in him to a great degree, as well as the quality of Taqwaa which has to necessarily accompany whatever `Ilm of Deen one has acquired. As a result of possessing these qualities, he could never be cowed down nor bought over by the ruling authorities of his time.

Ibn-e-Hubayrah, the then Governor of Kufa, requested Imaam Abu Haneefah (Rahmatullaahi `Alayhi) to visit him occasionally, and stated that he would be very pleased if the Imaam were to do so. However, due to Imaam Abu Haneefah (Rahmatullaahi `Alayhi)'s intense dislike for corrupt rulers – of which category ibn-e-Hubayrah fell into – he refused this request quite harshly and said to him, “For what reason should I visit you? Were you to favour me, I would be associating myself with your evil, and were you to persecute me you would add to my insults. I have no interest whatsoever in any worldly position or wealth. Whatever I have been granted by Allaah Subhaanahu wa Ta`aalaa, I am pleased with.”

Look at this Haal (State) of Imaam Abu Haneefah (Rahmatullaahi Ta`aalaa `Alayhi). He out rightly refused to even visit the rulers of his time due to their corrupt ways. Compare this state of Imaam-e-A`zam (Rahmatullaahi `Alayhi) with the wretched state of the present “A`immah” and so-called “Muslim Rulers” who are seen unashamedly standing side by side with the Kuffaar presidents.

Here Imaam Abu Haneefah (Rahmatullaahi `Alayhi) was unwilling to even visit a Muslim ruler due to his corruption. What would his opinion not have been of the `Ulamaa and Muslims of today? Let those who consider themselves `Ulamaa study the biography of the great

A'immah of the past and see how far they have veered from their paths.

This same Yazeed bin `Umar bin Hubayrah, during the Khilaafat of Marwaan II, tried to persuade Imaam Abu Haneefah (Rahmatullaahi `Alayhi) to accept some job in the government. When he refused, ibn Hubayrah had him put behind bars and flogged everyday, on the hope that this would cause Imaam Abu Haneefah (Rahmatullaahi `Alayhi) to change his mind. However, ibn Hubayrah had no such luck, and Imaam Saheb stuck to his decision. Seeing Imaam Abu Haneefah (Rahmatullaahi `Alayhi)'s resoluteness, ibn Hubayrah realised that his plan was useless and had Imaam Abu Haneefah (Rahmatullaahi `Alayhi) freed.

After this incident, historians write that Imaam Abu Haneefah (Rahmatullaahi `Alayhi) left Kufa and migrated to Hijaaz, wherein he stayed for a period of two and a half years until the overthrowal of the Ummayyad Khilaafat by the Abbasids.

Hakam bin Hishaam, one of the Umayyad Khulafaa, one day remarked about Imaam Abu Haneefah (Rahmatullaahi `Alayhi), "Our government (The Umayyads) had offered two alternatives to Imaam Abu Haneefah (Rahmatullaahi Ta`aalaa `Alayhi) – either to accept the keys of our treasuries or get his back flogged. He preferred the latter."

In another narration it appears that during the Abbasid Khilaafah, some dispute had arisen between the Khaleefah of that time, “Al-Mansoor”, and his wife Hurra Khatun. The Khatun wanted the matter to be referred to Imaam Abu Haneefah (Rahmatullaahi `Alayhi), to which al-Mansoor agreed. Hence, Imaam Saheb was summoned to the court of the Khaleefah, while his wife sat behind a curtain. Al-Mansoor posed the question to Imaam Abu Haneefah (Rahmatullaahi `Alayhi):

“In Islaam, how many wives is a man permitted to have at one time?”

Imaam Abu Haneefah (Rahmatullaahi `Alayhi) replied, “Four.” Hearing this reply, al-Mansoor was pleased and shouted to his wife, “Did you hear what he said?” Imaam Abu Haneefah (Rahmatullaahi `Alayhi) continued, “However, there is a Shart (condition) for this; and that is that the man should be capable of doing equal justice to all four of his wives.”

The last part of Imaam Abu Haneefah (Rahmatullaahi `Alayhi)’s reply was not to the liking of the Khaleefah, al-Mansoor. When Imaam Abu Haneefah (Rahmatullaahi `Alayhi) arrived at his home, he found a man waiting for him with a bag filled with Dinaars (gold coins) and a letter of thanks of the wife of the Khaleefah. Imaam-e-A`zam (Rahmatullaahi `Alayhi) rejected the gift and sent the man back to her with the message that he had issued his Fatwaa only for the sake of the

establishment of the Haqq; he had not done so for fear or favour.

Later on, this same Khaleefah, Al-Mansoor, requested that Imaam Abu Hanefah (Rahmatullaahi `Alayhi) assume the post of Qaadhi (Judge). Al-Mansoor was labouring under the misconception that Imaam Abu Haneefah (Rahmatullaahi Ta`aalaa `Alayhi) would be like the “`Ulamaa” of the present times and sell Islaam out for his sake.

Imaam Abu Haneefah (Rahmatullaahi Ta`aalaa `Alayhi) replied to him, saying, “Suppose a complaint is lodged against you in your court and you want me to decide in your favour, and threaten to throw me in a river should I do otherwise; rest assured that I would rather be drowned than tamper with Justice.” On receiving this reply from the Imaam, Al-Mansoor was silenced, and did not make this request of him again for some time.

In the year 146 A.H. (763 C.E.), when Imaam Abu Haneefah (Rahmatullaahi `Alayhi) was in the sixty-sixth year of his life, the Abbasid Khaleefah, Al-Mansoor, once again offered him the post of “Qaadhi-ul-Qudhaat” (The Chief Qaadhi of the State). However, as the Abbasid Khulafaa were known for their Mu`tazili `Aqaa'id (Beliefs), and Al-Mansoor was known to be a corrupt ruler, Imaam Abu Haneefah (Rahmatullaahi `Alayhi) again refused this offer of his. Al-Mansoor persisted, but Imaam Saheb (Rahmatullaahi `Alayhi) continued to decline, stating that he regarded himself as

being unfit for the post. Al-Mansoor was adamant, and became enraged at this comment of Imaam Abu Haneefah (Rahmatullaahi `Alayhi). He shouted, “You are a liar!” Imaam Abu Haneefah (Rahmatullaahi `Alayhi) replied, “If I am a liar then you have in fact just upheld my contention, as a liar can never be fit for the post of a ‘Qaadhi’.”

Al-Mansoor refused to accept this. He took an oath that Imaam Abu Haneefah (Rahmatullaahi `Alayhi) would become the “Qaadhi-ul-Qudhaat”. Imaam Abu Haneefah (Rahmatullaahi `Alayhi) in return took an oath that he would never do such a thing. The people who were present in the court at this time were amazed at the boldness of the Imaam (Rahmatullaahi `Alayhi). One of the courtiers, Rabee`, said to Imaam Saheb (Rahmatullaahi `Alayhi), “You have taken Bay`at (the oath of allegiance) at the hands of Ameer-ul-Mu`mineen (Al-Mansoor).” Imaam Abu Haneefah (Rahmatullaahi `Alayhi) replied, “Yes, but it is easier for the Khaleefah to compensate for his oath.”

Al-Mansoor, thereupon, had Imaam Abu Haneefah (Rahmatullaahi `Alayhi) thrown in jail. However, even in jail Imaam-e-A`zam (Rahmatullaahi `Alayhi) continued imparting `Ilm to those who were permitted to come to him.

This state of affairs continued until the year 150 A.H. (767 C.E.), wherein Al-Mansoor finally had the cooks of the state mix poison in the food of the Imaam

(Rahmatullaahi `Alayhi). After eating it, Imaam Abu Haneefah (Rahmatullaahi `Alayhi) began feeling the effects of the poison. Realising that his Maut (Death) was near, Imaam-e-A`zam (Rahmatullaahi `Alayhi) performed Sajdah to Allaah Subhaanahu wa Ta`aala and passed away in this condition.

There are varying reports concerning the amount of Tilaawat (Recitation) of the Qur'aan Kareem performed by Imaam Abu Haneefah (Rahmatullaahi `Alayhi) before his death. Some reports state that Imaam Abu Haneefah (Rahmatullaahi `Alayhi) made seven thousand Khatams (Completions) of the Qur'aan Kareem before he died, in the cell wherein he was being imprisoned.

When the news of the death of Imaam-e-A`zam Abu Haneefah (Rahmatullaahi `Alayhi) was announced, the people arrived in their droves to attend the Janaazah Salaat.

It is narrated that more than fifty thousand people were present at the first Janaazah Salaat, and Imaam Khateeb Baghdadi (Rahmatullaahi `Alayhi) mentions that so many people continued turning up that the Janaazah Salaat was performed six times over to accommodate for the large number of people who had turned up. He said further that for a full twenty days after Imaam Abu Haneefah (Rahmatullaahi `Alayhi) was buried, people continued performing the Janaazah Salaat for him. One of the people who were present, by the name of Shaybah bin Hajjaaj, commented on the death of Imaam

Abu Haneefah (Rahmatullaahi `Alayhi) that “Night has settled over Kufa.”

Night had indeed settled over Kufa; over the entire world, in fact. And the sun would never again rise on a greater Faqeeh than he had been.

This is the honour Allaah Subhaanahu wa Ta`aalaa had bestowed to this great Imaam. Honour the likes of this is only bestowed by Allaah Tabaaraka wa Ta`aalaa to such `Ulamaa who, like Imaam Abu Haneefah (Rahmatullaahi `Alayhi), defend the Deen of Islaam and state the Haqq without fear or favour. For such `Ulamaa Allaah Subhaanahu wa Ta`aalaa has decreed honour. As for those who make Kitmaan-ul-Haqq (Hide the Truth) after having learned it, there will only be disgrace for them in this Dunyaa and in the Aakhirah (Hereafter).

Imaamu Daar-il-Hijrah, Maalik bin Anas (Rahmatullaahi `Alayhi):

In the year 133 A.H. (750 C.E.), the Umayyads were overthrown by the Abbasids, and Abu'l `Abbaas as-Suffah became the first Khaleefah of “Al-Khilaafat-ul-`Abbaasiyyah” (The Abbasid Dynasty). Abu'l `Abbaas as-Suffah ruled for a period of four years, until his death on the tenth of June, 137 A.H. (754 C.E.).

After the death of Abu'l `Abbaas as-Suffah, the Khilaafat was assumed by al-Mansoor, the same man

who had persecuted Imaam Abu Haneefah (Rahmatullaahi `Alayhi).

The people who had been living under the Umayyad dynasty were displeased with their manner of ruling, and the corruptness of the rulers. Hence, when the Khilaafat shifted to the Abbasids, the people assumed that they would turn out to be better rulers than their Umayyad predecessors. This assumption, however, later turned out to be false, to the great misfortune of the people.

Nevertheless, al-Mansoor succeeded Abu'l `Abbas as-Suffah to the Khilaafat, and forced people to take Bay`at (the oath of allegiance) from him out of duress. This was of course not permissible, so Imaam Maalik (Rahmatullaahi `Alayhi) issued a Fatwaa that the Bay`at the people had taken at the hands of al-Mansoor was null and void, as they had done so only out of compulsion.

Imaam Maalik (Rahmatullaahi `Alayhi) based this Fatwaa of his upon a Hadeeth of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) wherein he says that:

ليس على مستكره طلاق

“Laysa `alaa Mustakrahin Talaq.”

The meaning of this Hadeeth Shareef is, “The divorce given by one under coercion does not take effect.”

Imaam Maalik (Rahmatullaahi Ta`aalaa `Alayhi) used his Ijtihaad upon this Hadeeth to arrive at his Fatwaa that Bay`at given to a ruler under compulsion is not binding.

Imaam Maalik (Rahmatullaahi `Alayhi) himself felt that there was no person worthier for the Khilaafat than Hadhrat `Abdullaah bin Hasan bin Ali bin Abi Taalib (Rahmatullaahi Ta`aalaa `Alayhi), who was known famously as “Nafs-e-Zakiyyah” (The Pure Soul).

The Governor of Madeenah Shareef at this time was a man by the name of Ja`far, who was a cousin of al-Mansoor. When Ja`far heard of this Fatwaa of Imaam Maalik (Rahmatullaahi `Alayhi), he requested him once to retract it. When Imaam Maalik (Rahmatullaahi `Alayhi) refused, as he would not twist the Sharee`ah for the sake of al-Mansoor or anyone else, Ja`far had him imprisoned, flogged, and paraded through the streets of Madeenah Shareef in his blood-stained clothes.

Here again, we see the great A`immah of Islaam refusing to make Tahreef of any part of the Deen for any person's sake. This is amongst the Shi`aar (Salient Features) of the `Ulamaa-e-Haqq; that neither the greatest amount of persecution, nor the greatest amount of temptation presented by the enemies of Islaam towards them accepting some worldly riches in return for becoming a “Dumb Shaytaan” turned them away from the proclamation of the Haqq. When this quality disappears in an `Aalim, he becomes Mal`oon (Accursed), however, when this quality is present, Allaah Subhaanahu wa

Ta`aalaa bestows honour and dignity upon him, and this was the case with Imaam Maalik (Rahmatullaahi `Alayhi), as besides the amount of honour Allaah Ta`aalaa gave him with regards to him being loved and revered by all the Muslims who came after him, even in this very Dunyaa Allaah Subhaanahu wa Ta`aalaa honoured him. When Al-Mansoor heard of what had transpired between Ja`far and Imaam Maalik (Rahmatullaahi `Alayhi), instead of being pleased, he had Ja`far – who was his cousin – punished, and himself apologised to Imaam Maalik (Rahmatullaahi `Alayhi). On another occasion he presented a gift of three thousand Dinaars (gold coins) to Imaam Maalik (Rahmatullaahi `Alayhi), but his gift was refused.

Imaamu Ahlis Sunnah, Ahmad bin Hambal (Rahmatullaahi `Alayhi):

To speak about `Ulamaa-e-Haqq who gave their lives in defense of the Deen, without making mention of that person who alone defended the `Aqeedah of Islaam at a time when all those around him had sold out, and to whom the Ummat of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) is eternally indebted, would be a very great Zulm (Injustice).

This person is none other than Imaam Abu `Abdullaah, Ahmad bin Muhammad bin Hambal ash-Shaybaani (Rahmatullaahi Ta`aalaa `Alayhi).

As my aim here is not to present a biography of the lives of these A'imma but merely to display to the readers their inherent quality of standing up for the Haqq, which is the result of nothing other than possessing a heart filled with Imaan and Yaqeen (Conviction), I will present here only such details of the life of Imaam Ahmad bin Hamal (Rahmatullaahi `Alayhi) which have some relevance to the issue at hand.

During the last days of the Abbasid Khaleefah, Ma'moon ar-Rasheed (born 13 September, 786 C.E.), he became a fanatical follower of the Kufr `Aqaa'id (Beliefs) of the Mu'tazili sect, which included their Shaytaani belief regarding "Khalq-ul-Qur'aan" (The Creation of the Qur'aan Kareem). As Ma'moon ar-Rasheed at this time was the Khaleefah of the Muslimeen, he was able to impose these Kufr beliefs upon the masses, and would persecute whoever dared to disagree with them. As a result, all the `Ulamaa present in his time sold out their Imaan and their Deen in order to safeguard their lives.

At this devastating time of the formulation and imposition of Shaytaani Kufr beliefs, Allaah Rabbul `Izzah selected from the Ummah of Rasoolullaah (Sallallaahu Ta'aalaa `Alayhi wa Sallam) an `Aalim possessing such a remarkable degree of Imaan, `Ilm, Taqwaa and Shujaa`at (Bravery) the likes of which was unparalleled in the world, to establish the Haqq (Truth) and smash out the brains of the exponents of Baatil (Falsehood).

Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi) alone stood up against this Kufr belief of “Khalq-ul-Qur’aan” (The belief that the Qur’aan is not eternal but created), and thereby became a target for persecution by the Zaalim Khaleefah.

Ma’moon ar-Rasheed had his guards arrest Imaam Ahmad (Rahmatullaahi `Alayhi) and deliver him to his court. On arriving there, the Khaleefah began questioning him regarding his `Aqeedah, and whether he accepted their Mu’tizili belief of “Khalq-ul-Qur’aan”. Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi) told him, “No. The Qur’aan is Kalaamullaah (The Speech of Allaah Ta’aalaa), how can it ever be regarded as a creation?”

At this, Ma’moon ar-Rasheed and his puppet `Ulamaa began arguing with Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi) in the manner of the plastic `Ulamaa of today; with many Shaytaani “Dalaa’il” (Proofs), some of which Shaytaan has whispered into their ears and others which they have sucked out of their bestial Nafs.

Let the `Ulamaa-e-Soo’ of today understand that as they have formulated “Dalaa’il” (Proofs) for the Haraam which they have legalised, the corrupt `Ulamaa-e-Soo’ and deviants of the past had formulated and extracted “Dalaa’il” for their Kufr beliefs in the same manner.

Those who have studied the Taareekh (History) of Islaam know that many deviated sects – some were deviated, others were outright Kaafir - had sprung up in the past; The Shi`ah (Kuffaar), Khawaarij, Mu`talizah, Jahmiyyah, Jabariyyah, Qadariyyah, Murji`ah, Mujassimah, Mushabbihah, Mu`attilah, etc. And each of these sects claimed that their deviated `Aqaa'id (Beliefs) were based upon the Qur'aan Kareem and the Ahaadeeth of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam), and each of the followers of these Baatil sects had their “Dalaa'il” (Proofs) which their A'imma-tul-Kufr (Imaams of Kufr) had furnished for them.

Therefore, the ignorant Muslim should not be fooled into believing the deviated beliefs and opinions expressed by the corrupt `Ulamaa-e-Soo' of today merely because they have presented a smattering of false “Dalaa'il” to appease their Nafs. On closer inspection, one will find all the “Dalaa'il” presented by the `Ulamaa-e-Soo' to be nothing more than a smoke screen; once the smoke has been blown away by the Haqq, the true, hideous form of *Baatil* hidden beneath is exposed.

Inshaa' Allaah, we will endeavour further on in this Kitaab to blow away the smoke screen of Baatil these deviants have created.

Continuing with the story of Imaam Ahmad (Rahmatullaahi `Alayhi);

After their long dispute with Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi) in which the Mu` tazili A`immah presented numerous false proofs in support of their Kufr beliefs, while Imaam Ahmad (Rahmatullaahi `Alayhi) continued to remain firm and unwavering upon the Haqq regardless of their “Dalaal” , Ma`moon ar-Rasheed had him imprisoned.

Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi) remained in prison for the entire duration of the reign of Ma`moon ar-Rasheed, until the latter’s death in the year 217 A.H. (9 August, 833 C.E.).

After the death of Ma`moon ar-Rasheed – who was the son of Haroon ar-Rasheed – the Khilaafat was assumed by Mu` tasim Billaah.

Al-Mu` tasim was the same fanatical Mu` tazili as his predecessor, and brought Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi) out of jail to ask him the same question as before; does he accept that the Qur’aan is created?

The A`immah-e-Mujtahideen were specially selected by Allaah `Azza wa Jall; spending years in jail would not detract them from the Siraat-ul-Mustaqeem in the slightest. Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi) replied to Mu` tasimah as he had replied to Ma`moon; The Qur’aan is the Uncreated Speech of Allaah Subhaanahu wa Ta`aalaa.

Mu`tasim Billaah became angry at this reply and had Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi) flogged and thrown back in jail. However, after a period of two years, he was allowed to return home.

Some time later, al-Mu`tasim passed away. This was in the year 226 A.H. (842 C.E.).

After the death of Mu`tasimah, his son, “Al-Waathiq” took control of the Khilaafat.

Al-Waathiq was slightly more lenient than Ma`moon and Mu`tasim; he continued to allow Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi) to live freely and did not put him back in prison. Thereafter, in the year 232 A.H. (847 C.E.), Al-Waathiq died and his brother, “Al-Mutawakkil” took over.

Alhamdulillaah, with the assumption of power by Al-Mutawakkil the Mu`tazili beliefs came to an end, as al-Mutawakkil rejected their `Aqeedah and instead followed the true `Aqeedah of Ahlus Sunnah wal Jamaa`ah.

This was how the trial of Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi) came to an end, after a tremendous amount of Sabr on his part. In Arabic, this trial was known as the “Mihnah” (Trial; testing), and refers to the imposition of Mu`tazili belief by Al-Ma`moon during the end of his life in 833 C.E., until it was revoked by Al-Mutawakkil in the year 848 C.E. So this was a period of fifteen years.

That is how Allaah Subhaanahu wa Ta`aalaa has created this Dunyaa; there will be Fitan (Trials; tribulations), but each of these has a set period of time. They are not everlasting; after it has run its course, Allaah Subhaanahu wa Ta`aalaa removes it.

For Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi), this Fitnah ended in the year 848 C.E. Thereafter Al-Mutawakkil welcomed Imaam Ahmad (Rahmatullaahi `Alayhi) to his court, and even requested him to impart Ahaadeeth to his son, al-Mu`tazz. However, Imaam Ahmad (Rahmatullaahi `Alayhi) declined due to ill health and old age.

Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi) passed away on the day of Jumu`ah in the month of Rabee`-ul-Awwal, in the year 241 A.H., at the age of seventy seven. His Janaazah Salaat was attended by 850,000 people; so many people were they that Saffs (Rows) had to be formed in the streets of Baghdad, in the bazaars, and even on boats in the Tigris River.

This was the honour bestowed to him by Allaah Subhaanahu wa Ta`aalaa in this Dunyaa and in the Aakhirah, and the Muslim Ummah will be indebted to him until the Day of Qiyaamah.

There is a vast treasure of such stories regarding the sacrifices of the `Ulamaa-e-Haqq of the past from which

I could continue to recount, however, I will suffice with only these narrations concerning such `Ulamaa who are accepted as being A'imma-tul-Hudaa (Imaams of Guidance) by all Muslims, even the deviants.

As one can see from the stories mentioned above, all of the `Ulamaa-e-Haqq of this Ummah were put through trials and tribulations regarding this Deen, however, none of them sold out or agreed to even compromise a single belief of Islaam regardless of the amount of torture they were forced to endure on account of this.

This is because they possessed the true Taqwallaah, and knew that in comparison to the `Adhaab which will be meted out by Allaah Rabbul `Izzah in the Aakhirah, the `Adhaab of this Dunyaa is paltry and finite.

Out of fear of the enemies of Islaam the `Ulamaa today have agreed to make Tahreef (Alteration) of the Qur'aan and Ahaadeeth from their true meanings, not realising that with every new "Halaal" Fatwaa they issue to such things which have been known to be Haraam since the inception of Islaam, they are accumulating for themselves a mountain of `Adhaab in the Aakhirah.

Were these sell-out `Ulamaa to make Muraaqabah (Contemplation) and Tadabbur (Reflection) over the Aayaat of the Qur'aan Kareem and the Ahaadeeth of Hudhoor (Sallallaahu `Alayhi wa Sallam), they would come to realise that neither the greatest amount of worldly riches nor the greatest amount of worldly

torment is worth selling out the greatest Ni`mah (Favour) which Allaah Subhaanahu wa Ta`aalaa has bestowed upon them, which is the Ni`mah of Imaan.

اللهم اهدنا و اهد بنا و اجعلنا سبيلنا من اهتدى

The Refutation:

We come now to the crux of this Kitaab, which is the rebuttal of the *Baatil* views disseminated by the modernist agents of Iblees. The Baatil (False) Dalaa'il (Proofs) furnished by them will be broken down one by one and refuted.

I mentioned before in the beginning of this Kitaab, and I re-iterate here; that this refutation is not only against the `Ulamaa-e-Soo' who have been mentioned by name here, but against every such person who believes in the permissibility – and in the opinion of some of them, the necessity – of taking part in and celebrating the various holidays of the Kuffaar and Faasiqeen, be it Christmas, Halloween, Valentine's Day, New Year's Dear, Nayrooz of the Persians, Diwali of the Hindus, Shem el-Neseem

of the Egyptians, or any other Haraam celebration which has nothing to do with Islaam and the Muslimeen now and had nothing to do with Islaam and the Muslimeen in the past.

It is a necessity to refute such deviants who hold such vile beliefs as these people are the agents of Iblees in this Dunyaa and have devoted themselves to carrying out his Shaytaani mission of attempting to extinguish the Noor of Allaah Ta`aalaa and have the darkness of Kufr run rampant throughout the world. These deviants have attempted, in the name of Islaam, to propagate views of *Baatil*, *Kufr* and *Fisq*, such as “libertarianism”, and Islaam being a “religion of peace” – an opinion which is as deviated as their hearts, seeing as the word “Islaam” does not in fact mean “peace”, as is known to any person who has studied the rudimentary laws of the Arabic language – and have attempted to pull the wool over the eyes of the unwary masses by bringing such things as “Sila Rehmi” (Family Ties) into the picture, in order to legalise the commission of *Fisq* and acts of *Ma`siyat* (Disobedience) done against Allaah Subhaanahu wa Ta`aalaa.

These deviants have even sought to pull the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een) into the picture, by fabricating fairy-tales about them celebrating the New Years Day of the Majoosiyyeen (The Fire-Worshippers). Therefore, as they have attempted to destroy the names of the Sahaabah-e-

Kiraam by presenting Baatil, we will destroy their names by presenting the Haqq.

“Thus does Allaah cast down `Adhaab on those who have no Imaan.” [Qur’aan]

“Nay, mankind is a witness upon his own self, though he may put forward his excuses (for his perpetration of Kufr, Fisq and Fujoor.”
(*Qur’aan*)

The False Imaam:

“The European Fatwa Council; made up of 20 of the worlds greatest Muslim Jurists, stated that it is permissible to greet people on these days (exchange gifts even) as long as it does not involve approving any creedal differences between us, or open evil (drinking and so on).

In other words, a simple happy holidays is not a sin or going to take that person out of Islam. It is reported with authentic chains that Ali (ra) celebrated the Persian New Year, even eating ice cream with Imam Abu Hanifa's relative.

Many of the fatwa quoted by sincere folks are rooted in an age of empire and war (the crusades) or a social reality that does not fit ours in the West. Most importantly, a person should ask those who use words like "haram" "kufur" "Halal" and "encouraged" about their religious training. Yelling and over blown emotionalism does not equal training and scholarship. Allah knows best."

[The Deviant, the False Imaam, Suhaib Webb.]

The deviated writer of the above article, known as "Imaam Suhaib Webb", has recently taken it upon himself to destroy whatever vestige of Islaam remains in the hearts of those who follow his *Baatil* views. From the time of his being conferred the title of "Shaykh" until the present day, he has without fail, been hammering the worst beliefs of Fisq and Fujoor into the heart of whichever unfortunate person he has managed to ensnare.

Besides the "Fataawaa" issued by him which promote promiscuity and flouting the laws of Allaah Ta`aalaa, this man is one from the thousands of others of his ilk who have devoted their lives towards "effectively rebutting militants and religious extremists". As this Kitaab is about the views of him and others regarding celebration of the Kuffaar holidays, we will not bother to comment on this Kufr belief of his regarding Jihaad. Were we to begin rebutting his views just on Jihaad and the Mujaahideen alone, it would take too long.

The other Baatil objective this deviant has chalked out for himself in life is the creation of “an American style Islaam. One that is true to the Qur’aan and Islaamic law but which reflects his country’s customs and culture.”

For the information of the deviated Jaahil (Ignoramus), there is only one Islaam. There is only one Deen. There is only one Sharee`ah. There is no such thing as an “Islaam which is true to Qur’aan but which reflects the customs and culture of his country (America).” Besides the fact that America is the acme of Kufr in the entire world, it is also the worst “Daar-ul-Faasiqeen” (Land of those who flagrantly transgress the laws of Allaah Ta’aalaa). Were the “customs” and “culture” of any society and country to be taken into consideration, it would definitely not be those of the abode of Shaytaan, i.e. America.

However, this Deen of Islaam is a perfect Deen. It was perfected by Allaah Subhaanahu wa Ta`alaa himself during the very lifetime of Rasoolullaah (Sallallaahu Ta’aalaa `Alayhi wa Sallam). There is no place within it for any additions, nor is there scope for any subtractions. There is also definitely no place within it for the filthy customs and habits of adulterers, drug-addicts, lunatics, murderers, and worshippers of Shaytaan; the sort of place his “country” (America) is.

The Kufr of this claim of “an Islaam which is true to the Qur’aan but which reflects his country’s customs and culture” is the villainous implication within it that Islaam

is not complete. If any person claims that this Deen of Islaam needs to be “modified” until it conforms to the customs, culture, habits, and ways of any Kaafir country in the world, be it America, Canada (The Home of the Homosexuals), or any other country in the world, then such a claimant is upon the very brink of Kufr. In fact, some `Ulamaa-e-Kiraam would go as far as to brand such a person as an outright Kaafir, and that is the opinion of the writer.

The reason for this is the veiled implication within the claimant that the Deen of Islaam is not complete, hence the need for modification. Such a person is contending that the Deen brought by Rasoolullaah (Sallallaahu Ta`aalaah `Alayhi wa Sallam) was incomplete, the Deen of the Sahaabah-e-Kiraam (Ridhwaanullaahi `Alayhim Ajma`een) was incomplete, the Deen of the Taabi`een and Tab-e-Taabi`een (Rahmatullaahi Ta`aalaah `Alayhim Ajma`een) was incomplete, the Deen of the Fuqahaa, Mufasssireen, Muhadditheen, Mujaahideen, and Mutasawwifteen throughout the annals of Islaam was incomplete, therefore the Deen which we have with us today is incomplete, and in need of a Jaahil by the name of “Suhaib Webb” to modify and modernise it to “suit the times”, and correct the “mistakes” of the `Ulamaa-e-Kiraam who, in his opinion, did not have the correct Deen nor were upon the Sabeel-in-Najaat (The Path of Salvation), but merely sucked things out of their thumbs and peddled these to the masses under the guise of a Deen which was revealed by Allaah Subhaanahu wa Ta`aalaah.

This is in fact his true belief, though he may hide it and shed crocodile tears, pleading innocence; though he may loudly and adamantly proclaim that he is only trying to do what is best for the people. This belief of “Imperfection of the Deen” is inherent within him, and can be seen through his speech and “Fataawaa”. Therefore the Jaahil remarks:

“Many of the fatwa quoted by sincere folks are rooted in an age of empire and war (the crusades) or a social reality that does not fit ours in the West.”

{a social reality that does not fit ours in the West.}

The social reality (Read: Deen) which “will fit us in the West” is that of Zinaa, Khamr (Alcohol), libertarianism, Shaytaanīyat, and “equality of religions”.

“Many of the fatwa (Fatwa – singular, Fataawaa – pl. However, we will excuse the deviant for this basic mistake of his as he of course does not know the Arabic language [Author’s Note]) quoted by sincere folks are rooted in an age of empire and war (the crusades)”

The *Fataawaa* quoted by the “sincere folks” – he is referring here to the `Ulamaa-e-Haqq. Notice that even by his own admission they are “sincere”. That is because the Haqq (Truth) and its people are sincere and Baatil (Falsehood) and its people are insincere – are “rooted in an age of empire and war (the crusades)”, thereby

referring to the Khayr-ul-Quroon (The Golden Age of Islaam).

This advocate of an “American Islaam” has, by these vile, dangerous statements of his, drawn himself into the ambit of Divine La`nat (Curse of Allaah Rabbul `Izzah).

This Jaahil (Ignoramus) insults the pristine Deen of Islaam as propagated by the `Ulamaa-e-Haqq as one which is backwards, out-dated, and unfit for being followed by the people of today. The Islaam of Rasoolullaah (Sallallaahu Ta`alaa `Alayhi wa Sallam) is unfit for his modern American Muslims who are “intellectually advanced, civilised and peaceful”. They cannot be expected to follow “the old religion”, which consists of people wearing the Sunnah Libaas of the Kurtah and `Amaamah (Turban), sporting huge beards and carrying swords.

Any person after reading the comments made by this Jaahil false Imaam, need not bother to enquire what is his beliefs regarding such things as Jihaad – the pinnacle of Islaam as stated by none other than Rasoolullaah (Sallallaahu Ta`alaaa `Alayhi wa Sallam) himself – nor about his beliefs regarding slavery, or cutting off the hands of thieves, or stoning those who commit Zinaa despite being married, or killing those who insult Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) and burn the Qur’aan, or his belief regarding the Fardhiyyat (Compulsion) of I`laa-u-Kalimatillaah (Raising High the Words of Allaah Ta`alaa), and crushing the Baatil religions and ideologies while

making the Deen of Allaah Ta`alaa reign supreme over the earth.

To ask his opinions regarding these things would be futile. Of course such things which all form part of the Deen of Islaam as revealed by Allaah Subhaanahu wa Ta`alaa to Hudhoor (Sallallaahu Ta`aalaa `Alayhi wa Sallam) are incompatible with his “American Islaam” and unfit for his “American Muslims”. Such beliefs belong in the time of “empire and war”. Needless to say, if such are his opinions regarding the Sharee`ah (Divine Law of Allaah Ta`alaa) and `Aqaa`id (Beliefs) of Islaam, then naturally his opinion regarding those who followed this Sharee`ah and held these `Aqaa`id, namely, Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam), the Sahaabah-e-Kiraam Ajma`een, the Taabi`een, the Atbaa`-ut-Taabi`een, and all those following the true Deen of Islaam who came after them until the present day in which he and other modernist Shayaateen-ul-Ins (Devils from amongst Mankind) such as the White House Imaam, “Hamza Yusuf Hanson”, have “saved” the Muslim Ummat from their backwardness and brought to them the beliefs of “civility”, “peacefulness” (which in their religion means the discarding of Qitaal (fighting), and “modernism”, his opinion regarding all of these illustrious giants of Islaam whom the true Muslims love and revere would be very low, to put it mildly.

Though he may make Taqiyyah like the Shi`a sect and ardently proclaim that he in fact loves all of the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een) and those who came after them, the

statements he has regurgitated clearly show what he truly thinks of the Illustrious Sahaabah (Radhiyallaahu `Anhum) and the A`immah of Islaam.

These modernist Shayaateen, such as him and “Shaykh Hamza Yusuf Hanson”, are attempting to do with the Deen of Islaam and the Qur’aan what Paul had done with the Deen brought by Nabi `Isa (`Alayhi Salaam) and the Injeel. However, these deviants forget that Allaah Subhaanahu wa Ta`aalaa has Himself promised to protect this Deen, and has created such `Ulamaa in the Ummat of Hudhoor (Sallallaahu Ta`aalaa `Alayhi wa Sallam) who will kick out the brains of every propagator of *Baatil*, and continue to guide the Ummat towards the Risaalat-e-Muhammadiyah (The True Message and Teaching of Hudhoor Sallallaahu Ta`aalaa `Alayhi wa Sallam).

Shaytaan misleads mankind through a variety of ways. One of these ways is to sow love in the hearts of unwary Muslims towards the propagators of *Baatil*, and to beautify their deviated beliefs and “Fataawaa” in the hearts and minds of these people. Thereafter, these Muslims follow such people blindly, thinking that they are in fact upon the true path while the true `Ulamaa-e-Haqq are “radicals”, “fundamentalists” and “extremists” who have misunderstood the Deen of Islaam.

Yes, it is the Fardh (Obligatory) duty of each and every Muslim to be a “Fundamentalist”. If he is not a “Fundamentalist” he is a Kaafir. A “Muslim

Fundamentalist” is such a person who believes that every word revealed by Allaah `Azza wa Jall, and every word uttered by the Mubaarak tongue of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam), is the **absolute truth**.

If a person believes that there is a possibility of doubt in something which was revealed by Allaah Rabbul `Izzah, or that Rasoolullaah (Sallallaahu `Alayhi wa Sallam) was wrong in anything which he said, then such a person is an absolute Kaafir. There is no doubt regarding this, and that such a person will be a coal from the coals of Jahannum. Furthermore, if a person had originally believed every word revealed by Allaah `Azza wa Jall and every word uttered by Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) to be true, and thereafter discarded his status as a “Fundamentalist” and begun believing - as will be the result of that person who follows the Baatil ideologies invented by these Mudhilleen - that Allaah Rabbul `Izzah and Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) were in fact “wrong” in anything, be it in the most seemingly insignifant matter, then such a person has become a Murtadd (Apostate), and his neck must be cut with the sword.

The entire Deen which is followed and propagated by this Jaahil is the antithesis of the Deen which was followed by the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een). Had this Jaahil (Ignoramus) ever mustered up the courage to stop

sucking nonsensical *Baatil* opinions out of his thumbs and feeding these to the lay-men, and actually undertaken a true study of Islaam and the lives of the Sahaabah-e-Kiraam (Radhiyallaahu Ta`aalaa `Anhum), he would have found there a stark difference between their Deen and the Deen which he is promoting.

“Most importantly, a person should ask those who use words like "haram" "kufur" "Halal" and "encouraged" about their religious training.”

The stupidity of this Jaahil and his audacity in making such a claim is laughable. We should “ask those who use words like ‘*kufur*’, ‘Halal’ and ‘encouraged’ about their ‘religious training’”? Before we ask those who “use words like ‘*kufur*’, Halal and encouraged” about their “religious training”, should we not first ask this False Imaam about his own “religious training”?

This deviated follower of Shaytaan who dresses up like a Kaafir in the Western Kuffaar clothes and has Haraam video lectures recorded of himself thereby flouting the ruling of Rasoolullaah (Sallallaahu `Alayhi wa Sallam) regarding the Hurmat (Prohibition) of Tasweer (Photography of animate objects), and further draws the Ghadhab (Anger) of Allaah `Azza wa Jall upon himself by promulgating such views which are in conflict with the Ijmaa` (Consensus) of the entire Ummat of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam), has no right to be questioning the “religious training” of anyone; definitely not the “religious training” of the

A’immah-e-Mujtahideen and all the `Ulamaa-e-Haqq who succeeded them until the present day.

Shaytaan has whispered into the small mind of this Jaahil (Ignoramus) that as he has engaged in some “private lessons” with a “Sengalese Shaykh”, thereby “leaning enough Islaam and Arabic to become a community leader in Oklahoma City”, and had between the years 2004 and 2010 enlisted at Al-Azhar University in Egypt, which had formerly been a great Madrassah but which has now unfortunately become a place wherein modernist views are imparted, this has now placed him in a position to revoke the unanimous Fatwaa and belief held by all the Fuqahaa of Islaam since it’s inception, namely, the Hurmat (Prohibition) of Tashabbuh bil Kuffaar (Imitating the Kuffaar) and celebrating their holidays.

Due to the smattering of `Ilm he has acquired, the deviate has raised himself to the station of a “Mujtahid” in the ranks of Imaam Abu Haneefah (Rahmatullaahi `Alayhi), Imaam Maalik (Rahmatullaahi `Alayhi), Imaam Shaafi`i (Rahmatullaahi `Alayhi) and Imaam Ahmad (Rahmatullaahi `Alayhi). Shortly he may promote himself to a rank above theirs.

However, at the present moment, he is qualified – in his small mind – to construct a Madh-hab of his very own, one which is “true to the Qur’aan but which reflects the customs and culture of his country”.

He displays his status as a “Mujtahid” by performing Ijtihaad on matters such as the Eye of Dajjaal, i.e. The Television and all other photography of animate beings; the issue of imitating the Kuffaar, be it in their dressware or otherwise; and the issue of partaking in Haraam celebrations of Kufr, Fisq and Fujoor such as Christmas. His “Research” and “Ijtihaad” has led him to the proclamation of all such things as “Permissible”. This “Mujtahid” needs to become aware of his stuntedness and the falsity of his “Ijtihaad”, and realise that the dirt under the shoes of those Akaabireen `Ulamaa who had issued Fataawaa condemning such celebrations are many times greater than he.

It is the unfortunate reality that most of those who have gone to study at the various “Islaamic Universities”, be it in Cairo or otherwise, have contracted the disease of “Kibr” (Pride), and feel that they have attained a rank in the `Ilm of Sharee`ah which surpassed that which was possessed by the galaxy of `Ulamaa-e-Kiraam of the past. Therefore, in the opinion of these “Neo Mujtahids”, the `Ulamaa of the past who had issued Fataawaa stating the “Hurmat” (Prohibition) of such things as Tasweer, Tashabbuh bil Kuffaar, and who had spoken and written Kitaabs on Jihaad fee Sabeelillaah, slavery, Qatl-u-Shaatimir Rasool (Sallallaahu Ta`aalaa `Alayhi wa Sallam) (Killing the one who insults Rasoolullaah Sallallaahu `Alayhi wa Sallam), etc, were all “backwards” in their thinking and wholly mistaken regarding the true interpretation of the Qur’aanic Aayaat and the Ahaadeeth.

“Yelling and over blown emotionalism does not equal training and scholarship.”

Nor does ludicrous statements such as those made by the Jaahil Imaam which are entirely un-backed by Qur’aan and Sunnah, but which are merely “emotionalism” (Nafsaaniyat) from his side in a miserable attempt to legalise those things which were prohibited since the time of Rasoolullaah (Sallallaahu Ta’aalaa `Alayhi wa Sallam), equal “training and scholarship”.

The view of the Hurmat (Prohibition) of Tashabbuh bil Kuffaar (Imitation of the Kuffaar) and celebrating their Kufr holidays was unanimously held by the `Ulamaa-e-Haqq from the Zamaanah (Time) of Rasoolullaah (Sallallaahu Ta’aalaa `Alayhi wa Sallam) until the present day, such `Ulamaa who were giants in the Shar`i `Uloom.

People such as “Imaam Suhaib Webb” should never have dishonoured the `Ilm of Deen by attempting to acquire it. They should have sold toilet rolls on street corners and thereby spared the Muslim Ummat from their Jahl-e-Murakkab (Compounded Ignorance) and deviant beliefs.

The deviates who believe that Islaam needs to be modified and re-moulded to suit the Nafsaani desires of the people in the present age are advised to reflect upon this Aayat of the Qur’aan Kareem:

“Yaa Ayyuhalladheena Aamanud-khuloo fis Silmi Kaaffah, wa laa Tattabi`oo Khutuwaatish Shaytaan, innahu lakum `Aduwwum Mubeen.”

اے ایمان لانے والو! تم پورے کے پورے
اسلام میں آجاؤ اور شیطان کی پیروی نہ کرو
کہ وہ تمہارا کھلا دشمن ہے

“O Mu`mineen, enter into Islaam completely, and do not follow in the footsteps of Shaytaan, for he is your avowed enemy.” [Surah al-Baqarah: 208]

When some of the Sahaabah-e-Kiraam (Radhiyallaahu Ta`aalaah `Anhum) during the lifetime of Rasoolullaah (Sallallaahu Ta`aalaah `Alayhi wa Sallam) who were formerly from the Yahood, accepted the Deen of Islaam yet desired to continue to follow some things of the Tawraah, such as the prohibition of eating the meat of camels and the honouring of the Sabbath, they were prevented by Rasoolullaah (Sallallaahu `Alayhi wa Sallam). This is because Allaah Ta`aalaah does not accept a “partial Muslim”. The Deen of Islaam has to be followed in its entirety; whatever is Halaal (Permissible) in this Sharee`ah of Islaam is permissible. Any person who believes that something which has been made Halaal (Permissible) in this Sharee`ah of Islaam is in fact Haraam (Prohibited), then such a person is a Kaafir. Similarly, if any person believes that something which has been made Haraam (Prohibited) in this Sharee`ah is

in fact Halaal (Permissible), then such a person has become a Kaafir as well.

That person who brings Imaan on an “American Islaam” is bringing Imaan on a Deen other than that which was revealed by Allaah Rabbul `Izzah.

It is obligatory upon the deviated Imaam to forsake the Haraam desires of his Nafs and Shaytaan and follow the Deen of Islaam as taught by Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam), whether this appears “fit for the masses” in his mind or not. To claim that the Deen as revealed by Allaah Subhaanahu wa Ta`aalaa in it's pristine state, is unfit for the people living in these times is Kufr, as such a person is claiming that Allaah Ta`aalaa is not in fact “Al-`Aleem” (The All-Knowing) and “Al-Hakeem” (The All-Wise).

If he truly believed that Allaah Subhaanahu wa Ta`aalaa is that Being who, “Ya`lamu maa Kaana wa maa Yakoonu wa maa lam Yakun idhaa Kaana kayfa Yakoon” (Allaah Ta`aalaa knows everything which was, everything which will be, and all those things which were not created, how they would have been had they been created), then he would have understood that Allaah Rabbul `Izzah revealed the Deen of Islaam for all people to follow until the Day of Qiyaamah, while being fully aware of the conditions of all people to come. This deviant would have us believe that Allaah Ta`aalaa was unaware of the Haalaat (Conditions) of “his people”, and

he therefore needs to revise the Deen of Islaam to fit them.

The Deen of Islaam has to necessarily be presented to the Kuffaar in its original form as believed in and propagated by the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een), without any additions or subtractions. If any additions or subtractions are put by, then one is not giving Da`wat (Inviting) towards the true Deen of Islaam, but rather towards a Deen of one's own invention.

If, after calling a Kaafir towards the real Deen of Islaam which is found in the Qur'aan and Sunnah and practically expounded to us through the Mubaarak lives of the Sahaabah-e-Kiraam (Radhiyallaahu Ta`aalaa `Anhum), the Kaafir refuses to accept, then this is no fault of the Daa`ee (One calling towards Islaam) in the slightest. The duty of the Muslim is only to give Da`wat towards the Deen of Islaam; whether or not this is accepted by the Kaafir being invited is not up to him.

Now, the "Imaam" feels that it is his duty to make the Kuffaar believe in Islaam – which is an impossibility – and therefore twists the Deen into something which is "palateable" and "acceptable" to the Kuffaar, and becomes pleased with himself when they accept it. What he does not realise is that through this he has in fact substituted the true Deen of Islaam with a different Deen, so he has failed miserably in his mission. Allaah Rabbul `Izzah says in the Qur'aan Kareem:

“Wa Qulil Haqqu mir Rabbikum, fa man Shaa’a wal Yu’miw wa man Shaa’a fal Yakfur. Innaa A’tadnaa lizh Zhaalimeena Naaran Ahaata bihim Suraadiquhaa...(Ilaa Aakhiril Aayah)”

صاف کہہ دو کہ یہ حق ہے تمہارے رب کی طرف سے، اب جس کا جی چاہے مان لئے اور جس کا جی چاہے انکار کر دے۔ ہم نے (انکار کرنے والے) ظالموں کے لئے ایک آگ تیار کر رکھی ہے جس کی لپٹیں انہیں گھیرے میں لے چکے ہیں

“Proclaim, “This is the Haqq (Truth) from your Rabb: now whosoever wills, he may accept it, and whosoever will, he may reject it. (As for those who reject this,) We have prepared for such transgressors a fire whose flames have encircled them...” [Surah al-Kahf: 29]

This is the command of Allaah Rabbul `Izzah in the Qur’aan Majeed: Proclaim the Haqq as it was revealed by Allaah Tabaaraka wa Ta’aalaa. Thereafter, the acceptance or rejection of the people is not your concern. What should concern you is only that you have carried out the duty of conveying what Allaah Ta’aalaa has revealed.

To issue “Fataawaa” legalising things which are Haraam in the Sharee`ah of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) on the pretext of “attracting” the Kuffaar towards Islaam is palpably false, and not the prerogative of any “new age Mujtahid”.

In order to understand the correct and only method of performing Da`wah and Tableegh, one has to look into the lives of the Sahaabah-e-Kiraam (Radhiyallaahu Ta`aalaa `Anhum), regarding whom Rasoolullaah (Sallallaahu `Alayhi wa Sallam) said,

**الاصحابي كالنجوم بايهم اقتديتم اهتديتم (او)
كما قال صلى الله عليه و سلم**

“My Sahaabah (Ridhwaanullaahi `Alayhim Ajma`een) are like the stars; whomsoever amongst them you follow, you shall be rightly guided.”

The Sahaabah-e-Kiraam (Radhiyallaahu `Anhum) had never in their entire lives compromised a single aspect of the Deen on the hopes of “attracting” the Kuffaar towards Islaam, as they knew this was futile.

For a person to be considered a Muslim, he has to have believed in and accepted the Deen of Islaam in its entirety. Allaah Subhaanahu wa Ta`aalaa does not accept “partial Muslims”.

The result which will be achieved through the mission of “Imaam Suhaib Webb” is a nation of Kuffaar who believe in and act upon a portion of the Deen. This is futile and Allaah Ta`aalaa is not in need of it.

الهم ارنا الحق حقا و ارزقنا اتباعه
و ارنا الباطل باطلا و ارزقنا اجتنابه

“Rasoolullaah (Sallallaahu `Alayhi wa Sallam) said: “I have been sent before the last hour with the sword (i.e. I have been sent with Jihaad bil Qitaal, to fight all mankind) until Allaah Ta`aalaa is worshipped Alone, without any partners being ascribed to Him. My Rizq has been placed beneath the shadow of my spear; Zillat (Disgrace) and humiliation has been put upon all those who disobey my commands, and **whoever imitates a nation is one of them.**”

[Narrated by Imaam Ahmad in his

His Insignificance:

“The European Fatwa Council; made up of 20 of the worlds greatest Muslim Jurists, stated that it is permissible to greet people on these days (exchange gifts even)...”

The deviant at this point, realising his absolute insignificance amongst the `Ulamaa, attempts to hoodwink the laymen into accepting his Baatil Fatwaa by invoking “20 of the worlds greatest Muslim Jurists” and cowering behind them as his shields. He wrongly assumes that by citing “20 of the worlds greatest Muslim Jurists” he will awe even the `Ulamaa-e-Kiraam into submission.

However, he has failed miserably. The only laymen and the only “`Ulamaa” who will bend to the “Fatwaa of the European Council; made up of 20 of the worlds greatest Muslim Jurists” are those in whose hearts the Zaygh (Disease) of Nifaaq has existed since their births. Any true Muslim and any true `Aalim of Deen knows that the Qur’aan and Sunnah will never be overridden by any

person, even if he belongs to “The European Fatwa Council made up of the 20 of the worlds greatest Muslim Jurists”.

The Jahl-e-Murakkab (Compounded Ignorance) of the Jaahil is manifest in his misunderstanding of “Ijmaa`-ul-Ummah” (Consensus of the Ummah), and his establishing the “European Fatwa Council; made up of 20 of the worlds greatest Muslim Jurists” as an “Ummah”, therefore making their “Ijmaa`” (Consensus) binding upon others to follow.

Shaytaan has shrouded the heart of this deviant with Zulmat (Spiritual Darkness), thereby disabling his eyes from seeing the Haqq, his ears from listening to the Haqq, his tongue from speaking the Haqq, and his mind from understanding and accepting the Haqq.

Before we proceed, we shall present the entire list of `Ulamaa who had belonged to the European Fatwa Council (some have passed away), which adds up to thirty-eight people in total, for the benefit of the readers.

1. Professor Yusuf Al-Qaradawi, President of ECFR (Egypt, Qatar)
2. Judge Sheikh Faisal Maulawi, Vice-President (Lebanon)

3. Sheikh Hussein Mohammed Halawa, General Secretary (Ireland)
4. Sheikh Dr. Ahmad Jaballah (France)
5. Sheikh Dr. Ahmed Ali Al-Imam (Sudan)
6. Sheikh Mufti Ismail Kashoufi (UK)
7. Ustadh Ahmed Kadhem Al-Rawi (UK)
8. Sheikh Ounis Qurqah (France)
9. Sheikh Rashid Al-Ghanouchi (UK)
10. Sheikh Dr. Abdullah Ibn Bayya (Saudi Arabia)
11. Sheikh Abdul Raheem Al-Taweel (Spain)
12. Judge Sheikh Abdullah Ibn Ali Salem (Mauritania)
13. Sheikh Abdullah Ibn Yusuf Al-Judai, (UK)
14. Sheikh Abdul Majeed Al-Najjar
15. Sheikh Abdullah ibn Sulayman Al-Manee' (Saudi Arabia)
16. Sheikh Dr. Abdul Sattar Abu Ghudda (Saudi Arabia)
17. Sheikh Dr. Ajeel Al-Nashmi (Kuwait)

18. Sheikh Al-Arabi Al-Bichri (France)
19. Sheikh Dr. Issam Al-Bashir (Sudan)
20. Sheikh Ali Qaradaghi (Qatar)
21. Sheikh Dr. Suhaib Hasan Ahmed (UK)
22. Sheikh Tahir Mahdi (France)
23. Sheikh Mahboub-ul-Rahman (Norway)
24. Sheikh Muhammed Taqi Uthmani (Pakistan)
25. Sheikh Muhammed Siddique (Germany)
26. Sheikh Muhammed Ali Saleh Al-Mansour (UAE)
27. Sheikh Dr. Muhammed Al-Hawari (Germany)
28. Sheikh Mahumoud Mujahed (Belguim)
29. Sheikh Dr. Mustafa Ciric (Bosnia)
30. Sheikh Nihad Abdul Quddous Ciftci (Germany)
31. Sheikh Dr. Naser Ibn Abdullah Al-Mayman (Saudi Arabia)
32. Sheikh Yusf Ibram (Switzerland)

33. Sheikh Salem Shekhi (UK)
 34. Sheikh ELBAKALI ELKHAMMAR (Holland)
 35. Sheikh Mustafa Mollaoglo (Germany)
 36. Sheikh Dr.Salah Soltan (USA)
 37. Sheikh Dr. Gamal Badawi (Canada)
 38. Sheikh Dr. Hussien Hamed (Egypt)
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The deviant has not stated which twenty it was from the above mentioned `Ulamaa who issued the Fatwaa legalising the greeting of Kuffaar on their holidays such as Christmas, Easter, Valentine's Day, New Year's Day, etc.

Nevertheless, we will concur with him that twenty `Ulamaa belonging to this "European Council for Fatwa and Research" had indeed issued such a Fatwaa of "Permissibility". We say, even if it is established beyond a shadow of doubt that twenty members of the European Council for Fatwa and Research issued a Fatwaa granting permissibility, nay, even if the entire Council had issued this *Baatil* "Halaal Fatwaa", then it is the duty of the Muslim Ummah to outrightly reject this "Fatwaa" of theirs as it is in stark conflict with the Deen of Rasoolullaah (Sallallaahu Ta`aalaah `Alayhi wa Sallam)

and the Sahaabah-e-Kiraam (Ridhwaanullaahi `Alayhim Ajma`een) and the Mubaarak teachings of Islaam.

The Ijmaa` which is accepted by the Muslim Ummah and which is regarded as a Daleel (Proof) in Sharee`ah is not the false Ijmaa` (Consensus) of a few Shaykhs in the last days of this Dunyaa who have unfortunately destroyed whatever honour and respect they had possessed in the days of yore by issuing a Fatwaa which is in conflict with the Qur'aan Kareem and the Ahaadeeth of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam).

Take cognisance of the words of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) expressed in this Hadeeth Shareef:

عن علي بن ابي طالب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: {يوشك ان يئتي على الناس زمان لا يبقى من الاسلام الا اسمه، و لا يبقى من القرآن الا رسمه، مساجدهم عامرة و هي خراب من الهدى، علماؤهم شر من تحت اديم السماء، من عندهم تخرج الفتنة و فيهم تعود} رواه الامام ابن عدي رحمه الله في الكمال، و رواه الامام البيهقي رحمه الله ايضا في شعب الايمان، من

طريق عبد الله بن دكين عن جعفر بن محمد
عن ابيه عن جده عن علي بن ابي طالب رضي
الله عنه به

“An `Aliyy-ibni-Abee Taalibin Radhiyallaahu
`Anhu Qaal: Qaala Rasoolullaahi Sallallaahu
`Alayhi wa Sallam: {Yooshiku ayy Ya'tiya `alan
Naasi Zamaanun laa Yabqaa minal Islaami illaa
Ismuhoo wa laa Yabqaa minal Qur'aani illaa
Rasmuh, Masaajiduhum `Aamiratun wa hiya
Kharaabum minal Huda. `Ulamaa'uhum Sharru
man tahta Adeemis Samaa', min `Indihim
takhrujul Fitnatu wa feehim Ta`ood.} Rawaahul
Imaam ibnu `Adiyy Rahimahullaah fil Kamaal,
wa Rawaahul Imaam-ul-Bayhaqiyyu
Rahimahullaahu aidhan fee Shu'b-il-Eemaan,
min Tareeqi `Abdillaahi-bni-Dakeenin `an Ja`far-
ibni-Muhammadin `an Abeehi `an Jaddihee `an
`Aliyy-ibni-Abee Taalibin Radhiyallaahu `Anhu
Bihee.”

“Hadhrat `Ali bin Abi Taalib (Radhiyallaahu `Anhu)
narrates that Rasoolullaah (Sallallaahu `Alayhi wa
Sallam) said: {Soon there will dawn an age upon
mankind when nothing will remain of Islaam but its
name and nothing will remain of the Qur'aan but its text.

Their Masaajid will be beautifully adorned structures, but devoid of Hidaayat. **Their `Ulamaa will be the worst (of creation) under the canopy of the sky.**

Fitnah will emerge from them and Fitnah will return to them.} This Hadeeth is narrated by Imaam ibn `Adi (Rahmatullaahi `Alayhi) in his Kitaab, “Al-Kamaal”, and this is also narrated by Imaam Bayhaqi (Rahmatullaahi `Alayhi) in “Shu`b-ul-Imaan”, from `Abdullaah bin Dakeen, from Ja`far bin Muhammad, from his father, from his grandfather, from Hadhrat `Ali bin Abi Taalib Radhiyallaahu `Anhu.”

[Note: The meaning of “Nothing will remain of the Qur’aan but its text” is that although the original text of the Qur’aan Kareem will remain among the people, its true meanings will not be followed. Instead, Baatil mis-interpretations will be invented by deviated Juhhaal and these will be followed by the people.]

The time which had been mentioned by Rasoolullaah (Sallallaahu `Alayhi wa Sallam) has come upon us today. Morons devoid of even a shred of Shar`i `Ilm have invented their own meanings for what Allaah `Azza wa Jall has said in the Qur’aan Kareem and for what Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) has said in the Ahaadeeth. These *Baatil* thumb-sucked opinions are then fed to the people, who follow them blindly like sheep.

Remember the words of Ra`ees-ul-Mufasssireen, Hadhrat `Abdullaah bin `Abbas (Radhiyallaahu `Anhu):

ما احد من الناس الا يؤخذ من قوله و يدع غير
النبي صلى الله عليه و سلم، رواه عبد الله بن
امام احمد في زوائد الزهد

Hadhrat `Abdullaah bin `Abbas (Radhiyallaahu `Anhu) states: “There is no one from amongst mankind but some of his sayings are accepted and others are discarded, except Rasoolullaah (Sallallaahu `Alayhi wa Sallam).” This statement of Hadhrat `Abdullaah bin `Abbas (Radhiyallaahu `Anhu) is narrated by Hadhrat `Abdullaah, the son of Imaam Ahmad bin Hambal (Rahmatullaahi `Alayhi), in his Kitaab, “Zawaa'id-uz-Zuhd”.

Also, the famous words of the A'immah-e-Mujtahideen:

اذا ثبت عندك الحديث فارم برائي غرض
الحائط

اگر میرا قول قرآن و حدیث کے خلاف دیکھو
تو دیوار پر مار دینا

“If you see my Fatwaa contradicting Qur'aan and Hadeeth, throw my Fatwaa against the wall.”

However, a very important point I must make mention of here after citing this quotation, is that this instruction of the A'immah-e-Mujtahideen (Rahmatullaahi Ta'aalaa

`Alayhim) was not directed at the Muqallidden of the present age. For us, whatever the A'immah-e-Mujtahideen had said, we have to necessarily follow it blindly. For us, Taqleed is Waajib, understand this clearly. The beliefs of some modern day Juhhaal who reject Taqleed of one of the four A'immah, while being ignorant of even the laws of Istinjaah are of no importance. Such people are "Nafs Parast" (They are just followers of their lowly desires) as is said in Urdu.

My reason for citing this command of the Fuqahaa-e-Kiraam is that while it is Haraam for Muqallideen such as us of the present day to do Tanqeed (Criticism) of Aqwaal-e-A'immah (The Verdicts of the Imaams) and reject them, it is perfectly rightful and fitting to apply this command to the `Ulamaa-e-Soo' of our time.

When we see `Ulamaa saying: "Music is permissible", "Photography of animate beings is permissible", "Dancing is permissible", "Alcohol consumed in small quantities is permissible", "Ribaa is permissible", "Celebrating Christmas, Halloween, Valentine's Day, New Year's Day, Easter, April Fool's Day, and all other such holidays is permissible", etc, then it becomes Waajib for us to "throw such Fataawaa on the wall".

In such cases, this command of the A'immah-e-Mujtahideen comes into play. For the `Ulamaa-e-Soo' living today, the legalisers of Haraam, we may with a happy heart hurl their *Baatil* Fataawaa against the walls.

These modern day “Fataawaa” so glaringly oppose Qur’aan and Sunnah that even a layman whose heart is not blackened with the love for Kufr, Fisq and Fujoor, will be able to clearly see that such views are Baatil and the antithesis of the Deen of Islaam.

Hadhrat `Ali (Karramallaahu Wajhah) very famously used to say:

**لا يعرف الحق بالرجال، اعرف الحق تعرف
اهله**

“The Haqq (Truth) will not be known from the people. Rather, you yourself learn the Haqq, and thereafter you shall know clearly who the people are who are upon the Haqq.”

It is the greatest stupidity and deviation to make Taqleed of the present day `Ulamaa as though they are upon the rank of the A’immah-e-Mujtahideen, and therefore above Tanqeed by the Muqallideen. No, these people are not A’immah-e-Mujtahideen, nor are they “Ma’soomoona minal Khata’ ” (Free from erring).

When people today insist upon drinking alcohol and listening to music merely because some Shaykh or other has given permissibility, then such a person is acting in the very same manner as the deviated Kuffaar of the previous Umam (Plural of Ummah) who took their Monks and Rabbis as Gods, as Allaah `Azza wa Jall has mentioned in the Qur’aan Kareem. When certain of the

Sahaabah-e-Kiraam (Radhiyallaahu `Anhu) enquired from Rasoolullaah (Sallallaahu `Alayhi wa Sallam) as to the meaning of them taking the Monks and Rabbis as Gods when they did not worship these people, Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) informed them that these people would take as Haraam whatever their Rabbis made Haraam, and as Halaal whatever their Rabbis made Halaal, whereas the making of things Halaal and Haraam is the prerogative of Allaah Ta`aalaa alone.

The `Ulamaa-e-Haqq who declare things to be Haraam in these times are not the ones making them Haraam. Allaah Ta`aalaa Himself has said that certain things are Haraam and so has Hudhoor (Sallallaahu Ta`aalaa `Alayhi wa Sallam), and the `Ulamaa-e-Haqq are merely relaying the commands and prohibitions of Allaah `Azza wa Jalla and Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam).

Therefore, the comments of certain foolish people that, “These `Ulamaa just make everything Haraam”, and “Such-and-Such `Aalim has a Sakht Mizaaj (Harsh Temperament)” merely because he is declaring the Haqq; such comments are a result of dense minds and hearts filled with Kufr.

Allaah Rabbul `Izzah Himself has said in the Qur’aan Kareem:

“Innahum Laa Yukhadh-dhiboonaka
walaakinnazh Zhaalimeena bi Aayaatillaahi
Yajhadoon.”

یہ لوگ تمہیں نہیں جھٹلاتے بلکہ یہ ظالم در
آیات کا انکار کر رہے ہیں اصل اللہ کی

“In reality, these Zaalimeen are not belying you (Ya
Rasoolallaah Sallallaahu `Alayhi wa Sallam), rather,
they are belying the Aayaat of Allaah Ta`aalaa.” [Surah
al-An`aam: 33]

الهم لا تجعل الباطل ملتبسا لنا فنضل،
آمين يا رب العالمين

“Hadhrat `Ali bin Abi Taalib (Radhiyallaahu `Anhu)
narrates that Rasoolullaah (Sallallaahu `Alayhi wa
Sallam) said: {Soon there will dawn an age upon
mankind when nothing will remain of Islaam but its
name and nothing will remain of the Qur’aan but its
text. Their Masaajid will be beautifully adorned
structures, but devoid of Hidaayat. **Their `Ulamaa
will be the worst (of creation) under the canopy
of the sky.** Fitnah will emerge from them and Fitnah
will return to them. }

[Narrated in Shu`b-ul-Imaan]

A Stupid Concoction:

In his drunken stupour induced by Shaytaan, the moron burbles out:

“It is reported with authentic chains that Ali (ra) celebrated the Persian New Year, even eating ice cream with Imam Abu Hanifa's relative.”

Indeed, his Jahaalat (Stupidity) is so intense that we pity him.

He truly has scraped the bottom of the barrel in this repulsive statement. It is statements such as these wherein the honour and dignity of the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een) is begrimed that truly rallies the `Ulamaa-e-Haqq to rise up for the defense of Islaam and its people and stomp out the brains of Baatil and its miserable followers.

Of all the vile, stupid arguments the Jaahil (Ignoramus) could have used to attempt in some feeble way to back-up his Shaytaani view of partaking in Haraam celebrations and greeting the Kuffaar on such days, could this miscreant have used nothing else? Not sufficing himself by citing “The European Fatwa

Council; made up of 20 of the worlds greatest Muslim Jurists”, the deviant attempts to pull even Ameer-ul-Mu’mineen, Hadhrat `Ali (Karramallaahu Wajjah) himself into the shameless Fatwaa of celebrating Kuffaar holidays which opposes the beliefs of Islaam and that which the Ummah has been upon since the time of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) until the present day.

It had been bad enough and dangerous enough when he had been merely citing “The European Fatwa Council; made up of 20 of the worlds greatest Muslim Jurists” as his “*Shar`i Daleel*”, but when he exceeds all limits of shame and morality by fabricating lies against one of the Khulafaa-e-Raashidoon (The Four Rightly Guided Khaleefahs), who was also one of the `Ashra-e-Mubashsharah (The ten people guaranteed entry into Jannah by none other than Rasoolullaah Sallallaahu `Alayhi wa Sallam himself), then the Jaahil (Fool) has placed his very Imaan at stake. Let him understand that the Sahaabah-e-Kiraam Ajma`een were not “Ghair Muqallideen” (Followers of their Nafs), rather, they followed Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) strictly. Therefore, if they regarded something as permissible, it means that Rasoolullaah (Sallallaahu `Alayhi wa Sallam) had regarded that thing as permissible, and this permissibility is either from his direct words or they have derived this from his Mubaarak words.

Therefore, to fabricate a lie against one of the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een), particularly in a matter such as this which relates to Halaal and Haraam, a person has to be very careful, as proclaiming “Such-and-Such a Sahaabi regarded this as permissible”, the person is in fact proclaiming that “Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) regarded this as permissible”, as the Sahaabah-e-Kiraam Ajma`een got their `Ilm from none other than Rasoolullaah (Sallallaahu `Alayhi wa Sallam), who in turn got it from Allaah Rabbul `Izzah through the medium of Hadhrat Jibreel-e-Ameen (`Alayhi Salaam). So in fact, this person is going a step further; he is in fact proclaiming that “Allaah Ta`aalaa regards this as being permissible”, because Rasoolullaah (Sallallaahu `Alayhi wa Sallam) did not speak from any Hawaa’ (Desire). Never, whatever Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) had said was purely from Wahi (Divine Revelation) from Allaah `Azza wa Jall.

The Jaahil has drawn himself into the ambit of Allaah Ta`aalaa’s La`nat (Curse) and `Adhaab (Punishment).

This Deen of Allaah Ta`aalaa is not a plaything. It is not for any person to issue Fatwas of “Permissibility” to a thing simply because his depraved Nafs finds it attractive.

This is the calamity. This is one of `Alaamaat-e-Qiyaamat (The Signs of the Approach of the Day of Qiyaamah). This is a glaring example of “‘Ulamaa’uhum

Sharru man Tahta Adeemis Samaa' ” (Their `Ulamaa are the worst (of creation) under the canopy of the sky). Fitnah becomes rampant and has become rampant through the Muslim Ummah by means of the “Fataawaa” issued by these “`Ulamaa”. While in the days of yore sin was a cursed thing to be avoided, the `Ulamaa-e-Soo’ of today have legalised and promoted it.

Hereunder is the Daleel (Proof) presented by the deviant and upon which he bases his “Fatwaa” for the permissibility of celebrating the holidays of the Kuffaar and Mushrikeen:

النعمان بن المرزبان والد ثابت و هو الذي
اهدى لعلي الفالودج في يوم النيروز، فقال
علي: نورزونا كل يوم، و قيل كان ذلك في
المهرجان، فقال: مهرجوننا كل يوم [هكذا في
السير اعلام النبلاء للامام الذهبي رحمه الله
تعالى]

“An-Nu`maan-ubnul-Marzubaan Waalidu
Thaabitin, wa Huwalladhee Ahdaa li`Aliyyin
(Radhiyallaahu `Anhu) al-Faaloodhaj fee
Yowmin Nayrooz, fa Qaala `Aliyyun
(Radhiyallaahu `Anhu): Nowrizonaa Kulla
Yowm. Wa Qeela Kaana Dhaalika fil Mahrajaan,

fa Qaala: Mahrajoonaa Kulla Yowm.”
[Haakadhaa fis Siyar A`laam-in-Nubalaa`i lil
Imaam-idh-Dhahabiyyi Rahimahullaahu
Ta`aalaa.]

“Nu`maan bin Marzubaan was the father of Thaabit
(Thaabit was Imaam Abu Haneefah Rahmatullaahi
`Alayhi`s father), and he (Nu`maan) is the one who had
presented some “Faaloodhaj” to Hadhrat `Ali
(Radhiyallaahu Ta`aalaa `Anhu) on the day of Nayrooz.
Hadhrat `Ali (Radhiyallaahu Ta`aalaa `Anhu)
commented, “May every day be Nayrooz!” It is also said
that this incident took place on the day of Mahrajaan. In
that case, the words of Hadhrat `Ali (Radhiyallaahu
Ta`aalaa `Anhu) were, “May every day be Mahrajaan!”
[This is narrated in the Kitaab, “Siyar A`laam an-
Nubalaa” of Imaam Dhahabi Rahmatullaahi `Alayhi.]

It is ironic how “Imaam Suhaib Webb” and his kind of
people who possess a leaning towards Ghair
Muqallidiyyat and are very quick to perform Jarh wat
Ta`deel as though they are themselves Muhadditheen of
a very high calibre, avoid resorting to that very same
Jarh wat Ta`deel when it comes to such narrations and
such stories which are appeasing and appealing towards
their Nafs. This is clear Shaytaaniyat.

These kinds of people are very quick to criticise and
reject Ahaadeeth regarding `Ibaadaat for the simple
reason that their Nafs dislikes it. Whatever excuses they
may bring forth, this is the reason at the end of the day,

and I am sure even they in their own hearts are aware of this.

When the Mas'alah of Shab-e-Baraa`at is brought up and the Ahaadeeth relating to it, i.e. Fasting the day and staying awake in `Ibaadat throughout the night, then these "Muhadditheen" are the very first to spring forward and outrightly reject such acts, labeling them "Bid`aat" (Innovations) and "Mawdhoo`aat" (Fabrications).

Nevertheless, he has brought forward a "Daleel" and we shall now endeavour to answer it.

Know, first of all, that the primary source of Dalaa'il is the Qur'aan Kareem itself, thereafter the Ahaadeeth of Rasoolullaah (Sallallaahu Ta`aalaah `Alayhi wa Sallam), thereafter Ijmaa` of true `Ulamaa whose Ijmaa` actually holds water, and lastly, Qiyaas (Analogical Deduction), which also is carried out by a Mujtahid who is qualified to do this.

Then, if a Hukm (Shar`i Law) has been laid out in the Qur'aan and the Ahaadeeth of Rasoolullaah (Sallallaahu Ta`aalaah `Alayhi wa Sallam), and the Ijmaa` of the A'imma-e-Mujtahideen and `Amal of the Ummah since the very lifetime of Rasoolullaah (Sallallaahu Ta`aalaah `Alayhi wa Sallam) was upon this Hukm, and thereafter some narration is discovered which apparently is in conflict with all of this, then these are the actions which have to be taken:

First of all, the authenticity of the narration in question has to be taken into account; who are the narrators, how have these narrators been graded by the Muhaddithoon, which Imaam has narrated this Hadeeth, and what do the other `Ulamaa say about the Hadeeth which this particular Imaam has quoted.

Once all of this has been ascertained, the `Ulamaa will then try to make Tatbeeq (Reconciliation) between this one Hadeeth which has been quoted and between the rest of the Aayaat of the Qur'aan Kareem and the other Ahaadeeth of Rasoolullaah (Sallallaahu Ta'aalaa `Alayhi wa Sallam); if Tatbeeq can be made, well and good. Otherwise, if Tatbeeq is not possible, it becomes necessary to abandon this narration.

Now, based on this narration which "Imaam Suhaib Webb" has quoted, in his opinion this allegedly displays the permissibility for celebrating the holidays of the Kuffaar, as here none other than Ameer-ul-Mu'mineen Hadhrat `Ali (Karramallaahu Wajhah) is seen partaking of it, even going as far as to say, "May every day be Nayrooz!", which is equivalent to a person in today's time saying, "May every day be Christmas!"

Now, were a person to say "May every day be Christmas!" or be found exchanging gifts and greetings on the day of Christmas, this would be severely condemned by the `Ulamaa-e-Kiraam, a fact which the deviant is quite aware of. We ask him, why is this? If this narration which he has quoted is truly authentic and

forms a basis for establishing the Hukm (Ruling) that partaking of and celebrating the holidays of the Kuffaar, Mushrikeen, and Faasiqeen is permissible, why then would the `Ulamaa-e-Kiraam react harshly if some misguided Shaytaan were to do so in these times?

Are the `Ulamaa-e-Kiraam unaware of this narration? Have all the `Ulamaa of Islaam since the time of Rasoolullaah (Sallallaahu Ta`aalaah `Alayhi wa Sallam) and the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaah `Alayhim Ajma`een) been unaware of this narration and therefore been wrongly prohibiting the Muslim Ummat from having anything to do with the filthy celebrations of the Kuffaar which draws down the Ghadhab (Anger) and La`nat (Curse) of Allaah Rabbul `Izzah?

Let this misguided Jaahil (Ignoramus) ask himself; if this narration was truly authentic and the meaning of it was what this Jaahil presumes it to be, why then was it not the habit of the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaah `Alayhim Ajma`een) to celebrate such holidays? The Sahaabi in the narration he has quoted is Hadhrat `Ali (Karramallaahu Wajhah). If this narration is authentic, why would he have been the only Sahaabi out of one hundred and twenty four thousand Sahaabah-e-Kiraam (Radhiyallaahu Ta`aalaah `Anhum Ajma`een) to take part in Kaafir celebrations such as Mahrajaan and Nayrooz? Why, if this action was permissible, were not all the other Sahaabah (Radhiyallaahu Ta`aalaah `Anhum) found to have been celebrating these holidays?

The mere fact that the miscreant seeker of Baatil has only managed to scratch out one Shaadh (Singular) narration in a book of history wherein it is mentioned that Hadhrat `Ali (Radhiyallaahu Ta`aalaa `Anhu) made the ambiguous remark, “May every day be Nayrooz!”, or “May every day be Mahrajaan!”, is a proof in itself that the `Amal of the Jamhoor (Majority) of the Sahaabah (Radhiyallaahu `Anhum), all of them in fact besides Hadhrat `Ali (Radhiyallaahu `Anhu) as this narration supposedly makes mention of, was not that of celebrating and exchanging gifts and greetings on the despicable holidays of Kufr and Fisq. Furthermore, this was not the `Amal of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) himself. Had it been so, we would have found this recorded in the Kutub (Books) of Taareekh (History).

If a person wishes to prove that there is permissibility in wearing white clothes, he would find sufficient Ahaadeeth of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) regarding this without the need to resort to some Shaadh narration which only appears in one single Kitaab of Taareekh which is narrated by one single Imaam. Similarly, if he wished to prove that it is Waajib for a Murtadd (Apostate from the Deen of Islaam) to be killed, or that women who cut their hair are Mal`oon (Cursed), or that men imitating women and women imitating men are both cursed by Allaah Rabbul `Izzah and will be from the fuel of Jahannum, then the person wishing to prove this would find no shortage of Dalaa`il from the Qur’aan Kareem itself, from the Ahaadeeth of

Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam), from the Aqwaal of the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een), and from the Fataawaa of the A`immah-e-Mujtahideen and all the `Ulamaa-e-Haqq who came after them right until the present day.

This person would not have to resort to scratching in the darkness to find some Shaadh (Singular) narration in a Kitaab of Taareekh (History) in order to prove his point.

We further ask, why in only this case will the deviated agent of Shaytaan who has been ably carrying out his work for some years be willing to accept one singular narration of a single Sahaabi (Radhiyallaahu Ta`aalaa `Anhu)?

Why in the rest of the facets of the Deen and in the rest of the Fataawaa will the deviate be willing to accept only the opinion and Fatwa of the Jamhoor (Majority)?

To give an example; it was the opinion of the Jamhoor (Majority) of the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een) that the Aayat of the Qur'aan Majeed which states:

“Wa Mallam Yahkum bimaa Anzalallaahu fa Ulaa'ika Humul Kaafiroon.”

جو لوگ اللہ کے نازل کردہ قانون کے مطابق
فیصلہ نہ کریں وہی کافر ہیں

“Those people who do not rule according to what Allaah has revealed, they are the Kaafireen.” [Surah al-Maa'idah: 44]

Now, when this Aayat-e-Kareemah is brought up, the deviate and his ilk will be quick to quote the opinion of the *Jamhoor* Mufasssiroon regarding it, which is:

ليس في اهل الاسلام منها شيء، هي في الكفار

“This Aayat is not addressed to the Muslims. Rather, it is addressed solely to the Kuffaar (The Jews and Christians).”

And they (The deviate and his ilk) will proceed further by quoting you the words of Hadhrat `Abdullaah bin `Abbaas (Radhiyallaahu Ta`aalaah `Anhu) that the Kufr here is “*Kufr Doona Kufr*”, meaning such Kufr which does not take the perpetrator out of the fold of Islaam. Now, if we were to quote this narration to him from Tafseer at-Tabari, which is regarded by most `Ulamaa to be the most authentic Tafseer ever written, even more authentic than Tafseer ibn Katheer:

حدثنا الحسن بن يحيى قال، اخبرنا عبد الرزاق
قال، اخبرنا الثوري، عن حبيب بن ابي ثابت،
عن ابي البخري قال: سأل رجل حذيفة عن
هؤلاء الآيات: "و من لم يحكم بما انزل الله
فاولئك هم الكافرون"، "فاولئك هم
الظالمون"، "فاولئك هم الفاسقون"، قال
ف قيل: ذلك في بني اسرائيل؟ قال: نعم الاخوة
لكم بنو اسرائيل، ان كانت لهم كل مرة، ولكم
كل حلوة! كلا والله، لستسلكن طريقهم قدى
الشراك

“Haddathanal Hasan-ubnu-Yahyaa Qaala,
Akhbaranaa `Abd-ur-Razzaaqi Qaala,
Akhbaranath Thowriyyu `an Habeeb-ibni-Abee
Thaabitin `an Abil Bakhtariyyi Qaala: Sa’ala
Rajulun Hudhayfah, `an Haa’ulaa’il Aayaat: “Wa
Mallam Yahkum bima Anzalallaahu fa Ulaa’ika
humul Kaafiroon”, “Fa Ulaa’ika humuzh
Zhaalimoon”, “Fu Ulaa’ika humul Faasiqoon”,
Qaala Faqeela: Dhaalika fee Banee Israa’eel?
Qaala: Ni`mal Ikhwata laku Banoo Israa’eel, in
Kaanat lahum Kullu Murrah, walakum Kullu

Halwah! Kallaa Wallaahi la Taslukunnu
Tareeqahum Qidash Shiraak.”

“Hasan bin Yahyaa narrated to us; `Abdur Razzaaq informed us; Imaam Sufyaan Thowri (Rahmatullaahi `Alayhi) informed us from Habeeb bin Abi Thaabit from Abul Bakhtari who said: “A man asked Hadhrat Huzaifah (Radhiyallaahu Ta`aalaa `Anhu) regarding these Aayaat: “Whoever does not rule according to what Allaah has revealed are Kuffaar”, “Whoever does not rule according to what Allaah has revealed are Zaalimoon (Transgressors)”, “Whoever does not rule according to what Allaah has revealed are Faasiqoon (People who sin openly, perpetually and shamelessly against Allaah `Azza wa Jall)”, that, “Are these Aayaat referring to Bani Isra’eel?” He (Hadhrat Huzaifah Radhiyallaahu Ta`aalaa `Anhu) responded,

“What excellent brethren Bani Isra’eel would be to you people, if every evil thing refers to them alone and every good thing refers to you. I take an oath by Allaah Rabbul `Izzah, you will follow the footsteps of these people (The Yahood and Nasaaraa) in whatever they do, down to the smallest thing.”

This narration appears more than once in that Tafseer. At another time this narration has been quoted with the additional words, “He (Hadhrat Huzaifah Radhiyallaahu Ta`aalaa `Anhu) believed this Aayat to have been revealed concerning the Muslimeen.” [Nuzilat fil Muslimeen].

This narration can be found in Tafseer at-Tabari, which was written by the great Mu`arrikh (Historian) and Mufasssir, Abu Ja`far Muhammad bin Jareer bin Yazeed bin Katheer bin Ghaalib al-Aamiliyy at-Tabari (Rahmatullaahi Ta`aalaa `Alayhi wa Nawwara Marqadah), who was born in the year 224 A.H and passed away in the year 310 A.H.

The Sihhat (Authenticity) of this great Tafseer is accepted by every person, so the authenticity of the narration quoted above is undoubtedly authentic.

Now we ask him and those of his ilk, why they will not accept this narration? If an `Aalim were to issue a Fatwaa stating that whomsoever rules contrary to what Allaah Rabbul `Izzah has revealed, even if it is in the smallest thing, becomes a Kaafir whose final abode will be the fire of Jahannum, then deviants the likes of “Imaam Suhaib Webb” will be quick to whine about this view of Hadhrat Huzaifah (Radhiyallaahu Ta`aalaa `Anhu) being contrary to the opinion held by the Jamhoor Sahaabah (Ridhwaanullaahi Ta`aalaa `Alayhim), and they will then bring many “Dalaa’il” in order to prove that in every single Mas’alah it is necessary for us to follow that view which was held by the Jamhoor Sahaabah (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een).

Now, this will be the crass Nifaaq (Hypocrisy) which will be displayed by the deviant. Despite the fact that there is an Aayat of the Qur’aan Kareem the Zhaahir

(Apparent) of which states that the person who rules contrary to the Sharee`ah of Islaam which was revealed by Allaah Rabbul `Izzah becomes a Kaafir, and this view of Hadhrat Huzaifah (Radhiyallaahu Ta`aalaa `Anhu) is in conformity with this Aayah of the Qur'aan Kareem, yet the Jaahil and those like him from amongst the `Ulamaa-e-Soo' will outrightly forbid any person from holding such an opinion. They will then call for the Muslim Ummah to adhere only to Ijmaa` and avoid Shaadh opinions, giving sombre warnings of `Adhaab for those people who break away from Ijmaa` and the Jamaa`ah and take to following Shaadh opinions of various `Ulamaa.

Now, why in this Mas'alah of celebrating the holidays of the Kuffaar will the deviant not also hold this same belief, and promote this same ruling of sticking only to Ijmaa`-ul-Ummah and avoiding Tafarrudaat (Unique) Fataawaa of the `Ulamaa-e-Kiraam Ajma`een?

After the Nifaaq of the deviants has been exposed and it has become established that the basis for their acceptance of Shar'i Ahkaam is upon their Nafs alone and whatever their Nafs likes and dislikes, we will now proceed to analyse the narration which has been cited by the moron.

النعمان بن المرزبان والد ثابت و هو الذي
اهدى لعلي الفالوذج في يوم النيروز، فقال

علي: نورزونا كل يوم، و قيل كان ذلك في
المهرجان، فقال: مهرجونا كل يوم [هكذا في
السير اعلام النبلاء للامام الذهبي رحمه الله
تعالى]

“An-Nu`maan-ubnul-Marzubaan Waalidu
Thaabitin, wa Huwalladhee Ahdaa li`Aliyyin
(Radhiyallaahu `Anhu) al-Faaloodhaj fee
Yowmin Nayrooz, fa Qaala `Aliyyun
(Radhiyallaahu `Anhu): Nowrizonaa Kulla
Yowm. Wa Qeela Kaana Dhaalika fil Mahrajaan,
fa Qaala: Mahrajoonaa Kulla Yowm.”
[Haakadhaa fis Siyar A`laam-in-Nubalaa`i lil
Imaam-idh-Dhahabiyyi Rahimahullaahu
Ta`aalaa.]

“Nu`maan bin Marzubaan was the father of Thaabit
(Thaabit was Imaam Abu Haneefah Rahmatullaahi
`Alayhi's father), and he (Nu`maan) is the one who had
presented some “Faaloodhaj” to Hadhrat `Ali
(Radhiyallaahu Ta`aalaa `Anhu) on the day of Nayrooz.
Hadhrat `Ali (Radhiyallaahu Ta`aalaa `Anhu)
commented, “May every day be Nayrooz!” Some other
reports say this incident took place on the day of
Mahrajaan. In those narrations, the words of Hadhrat
`Ali (Radhiyallaahu Ta`aalaa `Anhu) were, “May every
day be Mahrajaan!” [This is narrated in the Kitaab,

“Siyar A`laam an-Nubalaa” of Imaam Dhahabi
Rahmatullaahi Ta`aalaa `Alayhi.]

Before we begin tearing up his “Daleel” we will first of all present this narration which the Jaahil is either oblivious of, or deliberately concealing; as he is a Jaahil (Ignoramus) it is most likely the former:

اخبّرنا ابو عبد الله الحافظ حدثنا ابو العباس
محمد بن يعقوب حدثنا الحسن بن علي بن
عفان حدثنا ابو اسامة عن حماد بن زيد عن
هشام عن محمد بن سيرين قال اتى علي رضي
الله عنه بهدية النيروز فقال ما هذه؟ قالوا يا
امير المؤمنين هذا يوم النيروز قال فاصنعوا
كل يوم فيروز قال ابو اسامة كره ان يقول
نيروز (قال الشيخ) و في هذا كالكراهة
لتخصيص يوم بذلك لم يجعله الشرع
مخصوصا به [هكذا في سنن الكبرى للامام
البيهقي رحمه الله تعالى]

“Akhbaranaa Aboo `Abdillaahil Haafizh,
Haddathanaa Abul `Abbaasi Muhammad-ubnu-
Ya`qoob, Haddathanal Hasan-ubnu-`Aliyy-ibnu-
`Affaan, Haddathanaa Aboo Usaamata `an

Hammaad-ibni-Zaydin `an Hishaamin `an
 Muhammad-ibni-Seereen, Qaala Utiya `Aliyyun
 Radhiyallaahu `Anhu bi-Hadiyyatin Nayrooz, fa
 Qaala Maa Haadhihee? Qaaloo Yaa Ameer-al-
 Mu'mineen, Haadha Yowm-un-Nayrooz, Qaala
 Fasna`oo Kulla Yowmin Fayrooz. Qaala Aboo
 Usaamah, Kariha Ayy Yaqoolan Nayrooz.
 (Qaalash Shaykh) Wa Fee Haadhaa Kal
 Karaahati li-Takhseesi Yowmin bi-Dhaalika lam
 Yaj`al-hush Shar`u Makhsoosan bihee.”
 [Haakhadhaa fee Sunan-il-Kubraa lil Imaamil
 Bayhaqiyyi Rahimahullaahu Ta`aalaa.]

“Abu `Abdullaah al-Haafiz informed us; Abul `Abbas
 Muhammad bin Ya`qoob narrated to us, Hasan bin `Ali
 bin `Affan narrated to us, Abu Usaamah narrated to us
 from Hammaad bin Zaid, from Hishaam, from Imaam
 Muhammad bin Sireen (Rahmatullaahi `Alayhi) who
 said: “Hadhrat `Ali (Radhiyallaahu `Anhu) was
 presented with a gift on the day of Nayrooz, so he said,
 “What is this?” The people replied, “O Ameer-ul-
 Mu'mineen, today is the day of Nayrooz.” He replied,
 “Then make every day a day of Fayrooz.” Abu
 Usaamah, who is one of the Raawi's (Narrators),
 remarked, “He (Hadhrat `Ali Radhiyallaahu Ta`aalaa
 `Anhu) disliked using the word ‘Nayrooz’ (therefore the
 word ‘Fayrooz’ was used).” The Shaykh (Imaam
 Bayhaqi Rahmatullaahi Ta`aalaa `Alayhi himself) said,
 “(The Karaahiyat (Severe Dislike) of Hadhrat `Ali

Radhiyallaahu `Anhu) in this narration is because of the people having specified a day as a celebration when the Sharee`ah of Islaam has specified no such day.”

[Narrated in Sunan-ul-Kubraa of Imaam Bayhaqi (Rahmatullaahi Ta`aalaa `Alayhi wa Nawwara Marqadah).]

Other `Ulamaa when commenting on this narration have stated that the reason behind Hadhrat `Ali (Karramallaahu Wajhah)’s remark, is that no significance whatsoever should be allotted to the celebrations of the vile Kuffaar and Mushrikeen.

The absolute stupidity of the Jaahil should by now be apparent. Blindly groping about in the darkness in his insane attempt at obtaining “Shar`i Dalaa’il” for his vile “Fatwaa”, the deviant has plucked a narration out from a Kitaab of Taareekh (History) arbitrarily, and thereafter either the Jahaalat (Stupidity) which is expected from him, or through deliberate Tahreef (Twisting and Misrepresentation) of the Haqq (Truth), the deviant has concluded from it the exact opposite of what it actually intends.

How miserable and how sick in his mind does a person have to be to believe for an instant that a Sahaabi of the calibre of Hadhrat `Ali (Karramallaahu Wajhah), who was one of the Khulafaa-e-Raashidoon, one of the `Ashrah-e-Mubash-sharah, one of the Baddriyyoon (Those Sahaabah-e-Kiraam Radhiyallaahu Ta`aalaa `Anhum who were present at the battle of Badr), the

cousin and son-in-law of Rasoolullaah (Sallallaahu Ta`aalaah `Alayhi wa Sallam) himself, would ever have believed in celebrating the Haraam holidays of the despicable Kuffaar and promoted this corrupt belief to the Muslim Ummah.

Can any Muslim whose mind has not been rendered insane by Shaytaan and whose heart is not filled to the brim with Kufr and Fisq, ever conceive that this great Sahaabi of Rasoolullaah (Sallallaahu Ta`aalaah `Alayhi wa Sallam) would have taken part in and enjoined others to take part in such a celebration as Nayrooz or Mahrajaan? The origin of these celebrations such as Mahrajaan, Nayrooz, Christmas, Valentine's Day, Halloween, Birthdays, etc, shall be presented later on in this Kitaab.

We mentioned previously that these sort of people very eagerly perform Jarh wat Ta`deel of Ahaadeeth of Rasoolullaah (Sallallaahu Ta`aalaah `Alayhi wa Sallam) when the Hadeeth is against their Nafs. Then, when it comes to such narrations which appear in the Kutub of Taareekh (History) which outwardly seems to agree with their view-point, they shy away from any sort of Jarh (Criticism) of the Isnaad (Chain of Narrators).

The narrator of this narration which the deviant has extracted from "Siyar A`laam an-Nubalaa'" of Imaam Dhahabi (Rahmatullaahi Ta`aalaah `Alayhi), is Isma`eel bin Hammad bin Nu`maan bin Thaabit bin Nu`maan bin Marzubaan bin Zuta bin Maah al-Faarisi. Isma`eel bin

Hammad is narrating from his great-great-grandfather, whose name was Nu`maan bin Marzubaan, that he (Nu`maan) had visited Hadhrat `Ali bin Abee Taalib (Karramallaahu Wajhah) on the day of either Nayrooz or Mahrajaan, and given him a gift of “Faaloodhaj” (The deviant has translated this as Ice-Cream. The word “Faaloodhaj” does not mean Ice-Cream).

Now, there are a number of points to take into consideration here. First of all, Isma`eel bin Hammad is narrating this from his great-great-grandfather, so more than one hundred years had passed between this incident allegedly taking place and it being narrated by Isma`eel bin Hammad. Secondly, he is unsure as to whether this took place on the day of Nayrooz or Mahrajaan. Thirdly, and this point is the most important of all: Isma`eel bin Hammad was regarded as “Dha`eef” (Weak) and unreliable by the Muhaddithoon such as Imaam Ibn `Adi (Rahmatullaahi Ta`aalaa `Alayhi), Haafiz ibn Hajr al-`Asqalaani (Rahmatullaahi Ta`aalaa `Alayhi), Imaam Khateeb Baghdadi (Rahmatullaahi Ta`aalaa `Alayhi), and even Imaam adh-Dhahabi (Rahmatullaahi Ta`aalaa `Alayhi) himself. One of the reasons for them regarding him as “Dha`eef” and “Unreliable” was because he held some Mu` tazili beliefs, such as “Khalq-ul-Qur’aan” (The Qur’aan was Created). As to the reason why Imaam Dhahabi (Rahmatullaahi `Alayhi) narrated this incident despite regarding the narrator as “Dha`eef” (Weak) and unreliable, we are not aware. However, no doubt Imaam Dhahabi (Rahmatullaahi `Alayhi) would have had a valid reason for narrating it in his Kitaab of Taareekh

(History). Furthermore, Imaam Dhahabi (Rahmatullaahi `Alayhi) had never imagined that a deviated modernist would mushroom a few centuries later from out of nowhere and attempt to repeal the fourteen century long Hukm (Ruling) of the A`immah of Islaam that taking part in the holidays of the Kuffaar is Haraam by citing this Kitaab of his and this narration which he has made mention of.

Imaam adh-Dhahabi (Rahmatullaahi Ta`aalaa `Alayhi) had never taken part in the holidays of the Kuffaar and Mushrikeen at any time in his life, thereby displaying that this narration in no way whatsoever permits the Muslim Ummah to disgrace themselves by parading around like Kaafirs, exchanging greetings of “Merry Christmas” and “Happy New Year”, decorating their houses as the Kuffaar do, leaving gifts under Christmas trees like people who do not believe in Allaah and His Rasool (Sallallaahu Ta`aalaa `Alayhi wa Sallam), and even going so far as to partake of Christmas feasts together with their Kuffaar relatives at a place where pork and alcohol is served and consumed.

Thereafter, the people who do this and believe in this, regard all the `Ulamaa-e-Haqq who are against this as being “Backward”, “Fundamentalists”, “Radicals”, “Extremists”, etc, while considering themselves to be the true Muslims and true followers of the Deen of Islaam. Nay,

“Ulaa’ika Humul Kaafiroona Haqqaa.”

یہ لوگ یقیناً کافر ہیں

“These people are absolute Kaafirs.” [Surah an-Nisaa: 151]

Further on in this Kitaab we shall cite the Fataawaa of the true `Ulamaa-e-Haqq regarding this Mas’alah of celebrating the Kuffaar holidays, along with those Aayaat of the Qur’aan Kareem and the Ahaadeeth of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) which pertain to it.

**“Whoever seeks honour
through Baatil, Allaah
Ta`aalaa will disgrace him
with the Haqq.”**

***[Imaam Junaid Baghdadi
(Rahmatullaahi `Alayhi)]***

The Minor Dajjaal:

“ISA (as) was born on the 25th of December. In light of celebrating the birth of a Prophet (Mawlid), Muslims are allowed to celebrate it. As according to our beliefs, to celebrate the Mawlid of the birth of any prophet, is allowed.

(Also) it (Christmas) is allowed since we do not celebrate the unislamic ascepts of it, like that of the ISA (as) becoming a GOD, or because of the 3 in one (trinity) nonsense, they do.

We can celebrate it (Christmas), because during the Khalifat, Muslim rulers allowed the celebration of Christmas.”

The filth quoted above was stated by one Kaafir fool by the name of “Tahir-ul-Qadiri”. This Kaafir claims to be part of the Barelvi Maslak, yet the Barelvi `Ulamaa are the harshest against him and had already made Takfeer of him some time ago.

This miniature Dajjaal has conferred upon his worthless self the grand title of “Shaykh-ul-Islaam”. We are not aware which Islaam it is of which he is the Shaykh, for it is definitely not the Islaam of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) and the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een).

First of all, with regards to this statement of the deviated Kaafir:

“according to our beliefs, to celebrate the Mawlid of the birth of any prophet, is allowed.”

“to celebrate the Mawlid (Birth) of the birth of any prophet, is allowed.” [Note: The word “Mawlid” already means “Birth”.]

We will not bother to refute this meaningless statement in this Kitaab. It is not our beliefs to “celebrate the Mawlid (Birth) of the birth of any prophet”. The correct view of Ahlus Sunnah wal Jamaa`ah regarding the celebration of Milaad-un-Nabi (Sallallaahu Ta`aalaa `Alayhi wa Sallam) has already been clarified in the Kitaab “Moulood and the Shariah” by Maulana A.S. Desai. Whoever wishes to follow the correct Islaamic view and not his Nafs and Shaytaan, is encouraged to read this Kitaab in order to educate himself regarding the beliefs of the `Ulamaa-e-Haqq regarding the celebration of Moulood.

“(Also) it (Christmas) is allowed since we do not celebrate the unislamic ascepts of it, like that of the ISA (as) becoming a GOD, or because of the 3 in one (trinity) nonsense, they do.”

This is yet another meaningless, stupid statement. If a man wears a cross around his neck he will be committing Shirk regardless of whether it is his intention to commit

Shirk, or to imitate a Kaafir, or because he finds wearing a cross to be fashionable.

This Jaahil (Fool) has never studied the `Ilm of Deen for even a single day in his life, hence we will not bother to refute his above two stupid, thumb-sucked opinions in detail. The Jaahil (Fool) simply began attaching titles to his name and accrued a large following of Juhhaal of equal and greater Jahaalat (Stupidity) than even himself.

“We can celebrate it (Christmas), because during the Khalifat, Muslim rulers allowed the celebration of Christmas.”

We challenge the Kaafir to present his proof from the authentic Kutub of Taareekh (History) in their original Arabic language to back-up this claim of his.

“Qul Haatoo Burhaanakum in-kuntum Saadiqeen.”

اپنی دلیل پیش کرو، اگر تم اپنے دعوے میں
سچے ہو

“If you are indeed truthful in what you are claiming, then bring your Daleel (Proof).”

Random statements and non-existent historical facts sucked from your thumbs does not constitute a basis for the formation of a ruling in the Sharee`ah of Islaam.

However, as this Kaafir has deviated so far as to believe all religions to be equal and that the followers of the various religions are all believers in “God” who “will enter paradise”, it is quite easy for him to fabricate statements such as these. After all, if this vile Kaafir could fabricate lies against Allaah `Azza wa Jall Himself, it is an easy matter for him to fabricate lies against the Khulafaa of Islaam.

Secondly, we have mentioned and clarified earlier in this Kitaab, that even if one or two of the Khulafaa of Islaam were to have allowed Muslims to celebrate Christmas – which they had never done in all their lives – this would not affect the unanimous ruling of all the A’immah of Islaam that the celebration of the holidays of the Kuffaar by Muslims are Haraam. Can this Ghabi (Moron) spout any viler Ghabaathat (Filth)? How in the world can a person cite a Khaleefah as a Daleel for the establishment of a Shar`i Hukm? Were these Khulafaa Mujtahideen? What did they know of Halaal and Haraam? If a person were to reject the medication prescribed to him by a qualified and reliable Doctor, simply because his acquaintance who is a plumber or a builder has informed him that the said prescription is incorrect through his “research”, would this be sensible? Similar is the case of citing a Khaleefah in opposition to the A’imma-tul-Fuqahaa. However, we re-iterate here that it was not the practice of any of the Khulafaa of Islaam to have Muslims celebrate the holidays of the Kuffaar such as Christmas. Understand this clearly. The puny Dajjaal has

not provided even a scrap of evidence for any of the despicable views he has vomited out.

How it is possible that there are people in this Dunyaa who believe in him and regard him as “Shaykh-ul-Islam” is truly astonishing.

“ISA (as) was born on the 25th of December.”

This is a commonly held misconception. Nabi `Isaa (ʿAlayhi Salaam) was not born on the 25th of December. It is this misconception that we will endeavour to break within the following pages of this Kitaab. However, before beginning the subject of whether or not Nabi `Isaa (ʿAlayhi Salaam) was born on the 25th of December, we will first of all present the origin of this celebration of Christmas as well as the other celebrations of the Kuffaar.

اتخذ الناس رءوسا جهالا فسنلوا فافتوا بغير علم،
فضلوا و اضلوا

**Hadhrat Imaam Junaid Baghdadi
(Rahmatullaahi Ta`aalaa `Alayhi wa
Nawwara Marqadahu) said, “Whoever seeks
honour through Baatil, Allaah Ta`aalaa will
disgrace him with the Haqq.”**

The Holidays of the Kuffaar and Their Origins:

We will start off with the opinions of the Christian themselves regarding the birth of Jesus, and thereafter we will present the history regarding Christmas.

The Alleged Date of the Birth of Jesus:

The New Testament has no mention of when Jesus was born. The earliest Gospel of the Christians, which is that of St Marks authored in the year 65 C.E., makes no mention whatsoever of the year, month and day of the birth of Jesus. Instead, it begins with the baptism of Jesus as an adult. Therefore, the Christians have not gotten this date of the 25th of December from any of their books which they regard as authentic.

The year of Jesus' birth was calculated by a Sythian monk whose name was "Dionysius Exiguus". This was how he had worked it out:

1. In the pre-Christian era of the Romans, years were counted from *ab urbe condita*, meaning the founding of the City of Rome. Therefore, 1 A.U.C. signifies the year the City of Rome was founded, while 5 A.U.C. signifies the fifth year of the reign of the Romans.

2. This Sythian monk, Dionysius, had heard that the Roman emperor Augustus had reigned for a period of forty years, and was thereafter succeeded by Tiberius.
3. The Gospel of Luke, Chapter 3, verses 1 to 23 indicate that when Jesus had turned 30 years old, it was the 15th year of the reign of Tiberius.
4. If Jesus was 30 years old in the reign of Tiberius, then this means he had lived for a period of 15 years under the reign of Augustus. This means Jesus was born in the 28th year of Augustus' reign.
5. Augustus had taken power in the year 727 A.U.C. For this reason, Dionysius places the date of the birth of Jesus in the year 754 A.U.C.
6. However, the Gospel of Luke, Chapter 1 verse 5, places the birth of Jesus in the days of Herod, and Herod had died in the year 750 A.U.C. Hence, if this is the authentic view, then Dionysius was out by four years – Jesus would then have to have been born in the year 750 A.U.C.
7. Joseph A. Fitzmyer – Professor Emeritus of Biblical Studies at the Catholic University of America, member of the Pontifical Biblical Commision, and former president of the Catholic Biblical Association – writing in the Catholic

Church's official commentary on the New Testament, remarks, "Though the year of Jesus' birth is not reckoned with certainty, the birth did not occur in A.D. 1. The Christian era, supposed to have its starting point in the year of Jesus' birth, is based on a miscalculation introduced ca. 533 by Dionysius Exiguus."

8. The DePascha Computus, an anonymous document believed to have been written in North Africa around 243 C.E., placed Jesus' birth on March 28. Clement, a bishop of Alexandria (d. ca. 215 C.E.), thought Jesus was born on November 18. Based on historical records, Fitzmyer guesses that Jesus' birth occurred on September 11, 3 B.C.E.

So amongst the Christians themselves, they have absolutely no idea when Jesus was actually born. Some say 18th November, some say 28th March, and Joseph A. Fitzmyer has even claimed it to be on 9/11. ~~So if the view of Joseph A. Fitzmyer is taken to be correct, then the day the man they worship as a God was born turned out to be the worst day for them, as that was the day the Mujaahideen had displayed to the Muslim Ummah how great is the Qudrat (Power) of Allaah Rabbul `Izzah and how weak is America. So they are in fact grieving every year on the day their Jesus was born, if the opinion of Joseph A. Fitzmyer is to be taken.~~ *(Editor's note: The noble author has erred, as 9/11 has every sign of being a false-flag operation, and the permissibility of such attacks from the Islamic persective is strongly in doubt; the Pakistani scholar*

Mufti Nizamuddin Shamzai rahimahullah condemned it. American politicians are no stranger to false-flag ops, and critics should read up on Operation Northwoods before screaming emotionally.)

Nevertheless, what the Muslim sees from all of this is that Nabi `Isaa (ʿAlayhi Salaam) was definitely not born on the 25th of December, therefore the stupid statement of the Kaafir that, “ISA (as) was born on the 25th of December, (therefore we Muslims should celebrate it)” is to be utterly rejected with contempt.

When the Christians themselves admit that the 25th of December was not the day on which Jesus was born, how can any Muslim take it upon himself to be more misguided than a Kaafir, by celebrating a *Baatil* holiday and believing that Nabi `Isaa (ʿAlayhis Salaatu was Salaam) was born on this day.

The question arises, that do their brains work or not? Or perhaps they themselves – such as the deviated Kaafir “Tahir-ul-Qadiri” and his ilk – know that Nabi `Isaa (ʿAlayhi Salaam) was not born on the 25th of December, however, it is their inherent desire to discard their Imaan and their Islaam and parade about like despicable Kaafirs, drawing upon themselves the Ghadhab (Anger) and La`nat (Curse) of Allaah Rabbul `Izzah.

Christmas:

We now come to the origins of this accursed holiday known as “Christmas”.

The Roman pagans had originally introduced a holiday known as “Saturnalia”, which began on the 17th of December and terminated on the 25th of December, lasting for a week long.

During this period, the courts of the Romans were closed. The Roman law dictated that no person would be punished for damaging any property or for injuring any person during this celebration.

The Festival would begin when the Roman authorities would choose “an enemy of the Roman people” to represent “The Lord of Misrule”. Each Roman community would select a victim, and force this victim to indulge in food and other physical pleasures throughout the week. At the termination of the festival, which was the 25th of December, the Romans believed they were destroying the “forces of darkness” by brutally murdering this man or woman.

Lucian, the ancient Greek poet and historian, when describing the Shaytaani activities which would take place at this festival known as “Saturnalia”, mentions that there would be widespread consumption of Khamr (Alcohol), Zinaa, going house to house singing whilst in a state of nudity, and consuming biscuits which were shaped as human beings.

Then, in the fourth century C.E., the Christians desired to convert these pagans to Christianity, and therefore imported this despicable festival of “Saturnalia”, hoping to attract these Shayaateen by this. They succeeded, and large numbers of these pagans converted to Christianity and continued to celebrate this festival as they used to do before.

We halt the narration here for a minute, to once again stress a point we had made previously; that the Deen of Islaam can never ever be compromised in any way, or twisted and filleted until it becomes “Palateable” to the Kuffaar. This deviated mentality of wanting to change the Deen sent down by Allaah Ta`aalaa to try and “attract people towards it”, was the wretched mentality of the Nasaaraa (Christians), and look where it has gotten them. They have no Deen left. The Injeel has long ago departed from the face of the earth. They have no Sharee`ah. They do whatever they please. They have no “Halaal and Haraam”.

This is the result of the original Deen of `Isaa (`Alayhi Salaam) being tampered with by the “`Ulamaa” of the Nasaaraa (Christians). Through their Tahreefaat (Chopping and changing), they changed their Deen from the worship of Allaah Ta`aalaa to the worship of Shaytaan.

This is exactly what the deviated “Imaam Suhaib Webb” is trying to do, by attempting to create an “American style Islaam”, “One that is true to the Qur’aan but which

reflects the customs and culture of his country.” Were he to succeed, but Rabbul `Izzah will never allow him to succeed, his followers would become no different to the Christians.

Moving on:

The leaders of Christianity at that time saw that there was nothing intrinsically “Christian” about this festival of “Saturnalia”, therefore they decided to remedy this by fabricating a lie against Jesus. To make this “Festival of Saturnalia” “Intrinsically Christian”, they concocted the lie that Jesus was born on the 25th of December, the day this vile Kufr festival would terminate.

Increase Mather of Botson - one of the Christian “Reverends” who lived in the 1600s – commented in his book which he had named “A Testimony against Several Prophanes and Superstitious Customs, Now Practiced by Some in New England”:

“The early Christians who first observed the Nativity on December 25 did not do so thinking that Christ was born in that Month, but because the Heathens’ Saturnalia was at that time kept in Rome, and they were willing to have those Pagan Holidays metamorphosed into Christian ones.”

As the Christians themselves were aware of the Pagan origins of Christmas, the Puritan Christians had banned it, and the celebration of Christmas was illegal in Massachusetts from the year 1659 until 1681 C.E.

The Origin of the Christmas Tree:

Amongst the Pagan cults was one known as the “Asheira”. They were worshippers of trees.

The members of this cult would worship the trees in the forest, and also bring of these trees into their homes and decorate them, so that the trees may be worshipped there as well.

This practice, too, was imported into Christianity by the Christians in order to attract these Pagans to convert.

[Source: “Christmas Customs and Traditions: Their History and Significance” by Clement Miles.]

The Origin of Christmas Presents:

In pre-Christian Rome, the emperors would force the citizens whom they despised the most, to bring them gifts and offerings during the “Saturnalia Festival”, which as we have mentioned before, lasted from the 17th of December until the 25th of December.

Later on, this ritual expanded to include the general populace giving gifts amongst themselves. The Roman Catholic Church made this practice “Intrinsically

Christian” by re-rooting it in the supposed gift-giving of “Saint Nicholas”.

[Ibid.]

The Origin of “Santa Claus”:

Nicholas was born in Parara, Turkey in the year 270 C.E. and later on became Bishop of Myra. He died on the 6th of December, 345 C.E. He was only named a saint by the Christians in the 19th Century.

Nicholas was amongst the senior bishops of the Christians who convened the Council of Nicaea in the year 325 C.E. and created the New Testament.

In the year 1087 C.E., a group of sailors who used to idolize Nicholas, moved his bones from Turkey to a sanctuary in Bari, Italy. Here he replaced a false female boon-giving deity worshipped by the Mushrikeen of that area who was known as “The Grandmother”, or “Pasqua Epiphania”. This particular false-deity was famous for *filling the stockings of the children with gifts*.

The bones of “The Grandmother” were chucked out from her shrine in Bari, Italy and “Saint Nicholas” was planted in her place. This then became the meeting point for the Nicholas cult. Members of this cult would conduct a pageant every year on the date of his death,

which was the 6th of December. On this day they would give each other presents.

This cult of Nicholas spread to the north until it was taken up by the German and Celtic pagans. Now, the Mushrikeen of these areas were in the habit of worshipping a false god named “Woden”, who was the father of “Thor”, “Balder” and “Tiw”.

Woden possessed a long white beard and, in the demented imaginations of these Mushrikeen, would ride a horse through the heavens one night in every autumn.

When these pagans converted to Christianity, “Saint Nicholas” took the place of Woden, reindeers took the place of the horse, and the flight was rescheduled for December.

In the year 1931, the Coca-Cola Corporation wanted to create a coke-drinking Santa. They therefore contacted a Swedish artist by the name of Haddon Sundblom as they thought him fit for the job. Haddon Sundblom modeled this new “Santa Claus” - who was now a consumer of coke - on his friend, Lou Prentice. The Coca-Cola Corporation insisted that the suit be made red to match the colour of their coke bottles.

The Origin of Valentine’s Day:

“Saint Valentine’s Day”, commonly known as “Valentine’s Day” is a holiday of the Kuffaar celebrated on the 14th of February every year.

“Valentine’s Day” began as a liturgical celebration of one or more Christian “Saints” whose name was Valentinus. The most popular myth with regards to this satanic day of “Valentine” is that associated with one “Saint Valentine”, who was imprisoned for performing weddings for Roman soldiers who were forbidden to marry.

During the imprisonment of this Valentinus, he is said to have healed the daughter of his jailer, whose name was “Asterius”.

According to the Christian Kaafir legends, before his death he wrote “from your Valentine” as a final Haraam act to this daughter of Asterius.

“Valentine’s Day” is an official feast day in the Anglican Communion as well as in the Lutheran Church.

This holiday based on Zinaa has got absolutely nothing to do with Islaam and the Muslimeen, and it is Haraam for any Muslim to draw the La`nat (Curse) of Allaah Rabbul `Izzah upon himself by celebrating it.

The Origin of New Year’s Day **Celebrations:**

The Romans had dedicated New Year's Day to Janus, whom they believed to be the god of gates, doors and beginnings. The first month of the year, January, is named after him.

After Julius Caesar had reformed the calendar in the year 46 B.C. and was subsequently murdered, the Roman Senate had voted to deify him on the 1st of January 42 B.C. in honour of his life and his institution of the new rationalised calendar.

The month of January originally owes its name to this false god, Janus who had two faces, one which looked forward and another which looked backwards. This suggests that New Year's Celebrations were founded on pagan traditions.

Among the 7th century pagans of Flanders and the Netherlands, it was the custom to distribute gifts among one another on the New Year.

Most of the Kuffaar countries in Western Europe adopted the 1st of January as New Year's Day before they adopted the Gregorian calendar.

In England, the "Feast of the Annunciation" which had taken place on the 25th of March was regarded as the first day of the New Year until their adoption of the Gregorian calendar in the year 1752 C.E.

The Origin of Easter:

Easter is derived from two ancient traditions: one Judeo-Christian and the other Pagan. Most historians of religions believe that many elements of the Christian observance of Easter were derived from earlier Pagan celebrations.

The equinox occurs each year on the 20th, 21st or 22nd of March. Both the Christians and the modern day Mushrikeen such as the Wiccans continue to celebrate religious rituals linked to the equinox. The Wiccans and other such Pagans usually hold their celebrations on the day or eve of the equinox. Western Christians celebrate Easter on the Sunday on or after the full moon that follows the nominal date of the Equinox, which is the 21st of March.

Most of the old Pagan religions in the Mediterranean area used to keep a seasonal day of religious celebration at or following the Spring Equinox.

One of the false deities of these Mushrikeen, known as “Cybele”, had a consort whose name was “Attis”. This “Attis” was believed by them to have died and is resurrected every year during the period of the 22nd of March until the 25th of March.

Gerald L. Berry wrote in his book, “Religions of the World”:

“The Christians used to celebrate the death and resurrection of Jesus on the same date; and pagans and Christians used to quarrel bitterly about which of their gods was the true prototype and which the imitation.”

Some historians of religions believe that the death and resurrection myths were first concocted regarding “Attis”, many centuries before the birth of Jesus. These myths were simply linked to Jesus by the Christians in order to make Christianity more appealing to the Pagans. [J. Farrar & S. Farrar: “Eight Sabbats for Witches”.]

Other historians who trace the origin of the celebration of Easter to the Jews, state:

“There was no consensus within the second century church about when to celebrate Easter. The early Christians had followed the Jewish calendar and celebrated the resurrection on the Passover which was the fourteenth of Nisan, the first month of the Jewish year.

By the end of the 2nd century some churches celebrated Easter/Pascha on the day of the Jewish passover, regardless of the day of the week, while others celebrated it on the following Sunday. The Council of Nicea in 325 CE later set the date as the first Sunday after Passover. That is, if Passover was on a Sunday, then Easter was delayed by seven days. Thus, it was observed on a date between the fifteenth and twenty-first day of the Jewish month of Nisan. Eventually, the date

of Easter was set as the first Sunday after the first full moon (the Paschal Moon) on or after the nominal date of the vernal (spring) equinox: MAR-21. The church celebrated Easter between the 15th and 21st day of Nisan.” [“Toward a Common Date for Easter,” World Council of Churches / Middle East Council of Churches Consultation]

The Origin of Easter Eggs:

Easter eggs are special eggs that are given to celebrate Easter or springtime. Easter eggs are common during Eastertide as to the Christians, they symbolise the empty tomb of Jesus. Though an egg appears to be like the stone of a tomb, a bird hatches from it with life; similarly, the Easter egg, for Christians, is a reminder that Jesus rose from the grave, and that those who believe will also experience eternal life. [Gordon Geddes, “Christian belief and practice”.]

“Just so, on that first Easter morning, Jesus came to life and walked out of the tomb, and left it, as it were, an empty shell. Just so, too, when the Christian dies, the body is left in the grave, an empty shell, but the soul takes wings and flies away to be with God. Thus you see that though an egg seems to be as dead as a stone, yet it really has life in it; and also it is like Christ's dead body, which was raised to life again. This is the reason we use eggs on Easter. (In olden times they used to color the eggs red, so as to show the kind of death by which Christ

died,-a bloody death.)" ["The Guardian, Volume 29" H. Harbaugh.]

"The early Christians of Mesopotamia had the custom of dyeing and decorating eggs at Easter. They were stained red, in memory of the blood of Christ, shed at His crucifixion. The Church adopted the custom, and regarded the eggs as the emblem of the resurrection, as is evinced by the benediction of Pope Paul V., about 1610, which reads thus: "Bless, O Lord! we beseech thee, this thy creature of eggs, that it may become a wholesome sustenance to thy faithful servants, eating it in thankfulness to thee on account of the resurrection of the Lord." Thus the custom has come down from ages lost in antiquity.)" ["Donahoe's Magazine, Volume 5", T.B. Noonan.]

The Origin of Birthday Celebrations:

There are various opinions amongst the historians as to the exact origin of the celebration of birthdays.

Some say the ancient Greeks did not celebrate their own birthdays. Rather, it was their custom to hold celebrations for their false Gods. They regarded one of their false deities by the name of "Artemis" as an alleged "Moon Goddess". One day in every month, these Mushrikeen would bring special cakes to her temple, to celebrate her birth. These cakes would be round in order to symbolise the moon, and decorated with lighted candles to represent the moonlight.

The Mushrikeen of the past held many bizarre superstitions with regards to birthdays. Both the Greeks and the Romans believed that every person had a protective spirit or demon who attended his birth and watched over him in life, and that this spirit had a “mystical relation” with the particular false god on whose birthday this person was born.

Then, they also held the belief that birthdays were times when the individual was more susceptible to harm from bad spirits. Therefore, in order to keep these bad spirits at bay, the person whose birthday it was would be surrounded by friends and family who would shower him with gifts and well-wishing. Noise making was deployed as an additional measure to ward off the bad spirits.

Witchcraft was rampant in those days. In their deranged minds, these Mushrikeen felt that the giving of greetings to the person whose birthday it was, constituted a method of performing a spell of protection on behalf of the person, and that this would serve to protect him further.

Whether any of these opinions of the historians are true or not, it is a fact that for the first and second centuries the Yahood and the Nasaaraa themselves shunned the celebration of birthdays as they regarded it to be from the customs of the Pagans, and a form of Shirk (idolatry). It was only in the fourth century that this

practice of celebrating birthdays was taken up by the Christians, and this was due mostly to the conversion of Constantine, who, upon converting to Christianity, imported into it many of the Pagan customs of the Romans which they had been in the habit of celebrating for many years.

The `Ulamaa in these times have become like the `Ulamaa of Bani Isra'eel, and as the masses had taken whatever their `Ulamaa (The Rabbis) had made Haraam as Haraam, and whatever they had made Halaal as Halaal, the masses of this Ummah have started to do the same with the present `Ulamaa.

Yet, regardless of the amount of Dalaa'il one may present, and even in those cases where there is explicit Nass (Clear Text) of Qur'aan and Hadeeth regarding a Mas'alah, the masses still prefer to follow the corrupted `Ulamaa-e-Soo' who are issuing Fataawaa on the basis of their Nafs alone rather than on the Qur'aan and on the Sunnah of Hudhoor (Sallallaahu Ta'aalaa `Alayhi wa Aalihi wa Sallam).

Nowrooz:

Nowrooz, meaning "The New Day", is the name of the Persian New Year. Nowrooz marks the first day of spring and the beginning of the year in the Iranian calendar. It is celebrated on the day of the astronomical Northward Equinox, which usually occurs on the 21st of

March or the previous/following day depending on where it is observed.

Nowrooz was originally a Zoroastrian festival, and was believed to have been invented by Zoroaster himself.

Nowrooz is celebrated as a “Holy Day” by the Kaafir Ismailis, Alawites, Alevis, Babis and Bahais.

Nowruz is the most important holiday in Iran.

Preparations for Nowruz begin in the month Esfand (or Espand), the last month of winter in the Persian solar calendar.

The traditional herald of the Nowruz season is a man called Khwaja Piruz. He symbolizes the rebirth of the Sumerian false-god of sacrifice, Domuzi, who was killed at the end of each year and reborn at the beginning of the New Year.

His face is painted black (the Persians regarded the colour black as a symbol of good luck) and he wears a red costume. He then sings and dances through the streets with tambourines and trumpets, “spreading good cheer” and heralds the coming of the New Year.

Along with the Ismailis, Alawites, Alevis, Babis and Bahais, the Ithnaa `Ashariyyah (The Believers in the Twelve Imaams) Kuffaar also greatly revere this day of Nowrooz.

The Shi`a Kuffaar have been recommended to fast on the day of Nowrooz by their various Kaafir scholars, including Rooh-ul-Kufr, Aayat-ush-Shaytaan Khomeini, Abul Qaasim al-Khoei, and Ali as-Sistaani (La`natullaahi `Alayhim wa `Alaa man Tabi`ahum).

This day of Nowrooz is also extremely important to the Kuffaar Shi`ah as it was on the 21st of March 656 A.D. when Hadhrat `Ali (Radhiyallaahu Ta`aalaa `Anhu) became Khaleefa-tul-Muslimeen.

Mahrajaan:

Mahrajaan (Mehragan in Farsi) was a Zoroastrian and Iranian festival, which had been celebrated for many years before the birth of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam). It had been celebrated from before the 4th century B.C.

Mahrajaan was observed by the Zoroastrians as a name-day feast. These name-day feasts are festivals celebrated on the day of the year when the day-name and month-name dedicated to a particular angel or virtue intersect. The pre-Islamic Persians (Iranians) had 30-day months, which means that each day in each month had a different name. 12 of the days are also names of the 12 months. The day whose name corresponded to the name of the month was celebrated.

Concerning Mehragan, the Mehr day in the Mehr month also corresponded to the day farmers collected their

crops. They thus also celebrated the fact God had given them food to survive the coming cold months. Today, only two of these name-days continue to have a wide following in (predominantly) Islamic Iran. These are Mehragan, dedicated to Mehr, and Tirgan, dedicated to Tishtrya/Tir.

The Fasili and Bastani variants of the religious calendar adhere to Gregorian intercalation (leap-day) rules, and therefore Mahrajaan is celebrated on a day that is fixed in relation to the Gregorian calendar. Mahrajaan is then always on October 2nd.

The Shahanshahi and Kadmi variants of the religious calendar do not intercalate at all, with the result that over the last 14 centuries, Mahrajaan has fallen behind and is presently either 7 (Shahenshahi) or 8 (Kadmi) months before the same date in the Fasili and Bastani variants.

The Bastani calendar is used primarily in Greater Persia and by Persians of the diaspora, while the Zoroastrians of India use one of the other three variants.

For this celebration of Mahrajaan, those participating will wear new clothes and set a decorative, colourful table. The sides of the tablecloth will be decorated with dry wild marjoram. A copy of the “Khordeh Avesta” (little Avesta), a mirror and a sormeh-dan (Kohl) are placed on the table together with rosewater, sweets, flowers, vegetables and fruits, especially pomegranates and apples, and nuts such as almonds or pistachios. A few silver coins and lotus seeds will also be placed in a

dish containing water which is scented with marjoram extract. A burner is also placed on the table, and loban and espond (Syrian Rue seeds) are thrown into the flames. The ceremony begins at lunch time. Families stand together in front of a mirror to pray. They drink sherbet, and apply kohl to their eyes thereafter as a good omen. They then embrace while throwing handfuls of wild marjoram, lotus and sugar plum seeds over each other's heads.

`Allaamah Ibn Hajar Haythami
(Rahmatullaahi Ta`aalaa `Alayhi)
narrated from Hadhrat Maalik bin
Dinaar (Rahmatullaahi Ta`aalaa
`Alayhi) that Allaah `Azza wa Jall had
once sent Wahi to one of the Ambiyaa
(`Alayhimus Salaatu was Salaam),
saying, "Tell your people that they
should never enter the places of My
enemies, never wear the clothing of
My enemies, and never use the means
of transport of My enemies, otherwise
they may become My enemies just
like them."

[Zawaajir `an Iqtiraafil Kabaa'ir.]

Tashabbuh bil Kuffaar:

حدثنا ابو النضر حدثنا عبد الرحمان بن ثابت
بن ثوبان حدثنا حسان بن عطية عن ابي منيب
الجرشي عن ابن عمر قال قال رسول الله صلى
الله عليه و سلم: بعثت بين يدي الساعة
بالسيف حتى يعبد الله وحده لا شريك له و جعل
رزقي تحت ظل رمحي و جعل الذل و الصغار
على من خالف امري و من تشبه بقوم فهو
منهم [رواه احمد في مسنده]

Haddathanaa Abu-n-Nadhr, Haddathanaa `Abd-
ur-Rahmaan-ibnu-Thaabit-ibnu-Thowbaan,
Haddathanaa Hassaan-ubnu-`Atiyyah, `an Abee
Muneeb-inil Jurashiyyi `an ibni `Umara Qaal,
Qaala Rasoolullaahi (Sallallaahu `Alayhi wa
Sallam): Bu`ithtu Bayna Yadayyis Saa`ati bis
Sayfi Hatta Yu`badallaahu Wahdahu laa

Shareeka lah, wa Ju`ila Rizqee Tahta Zhilli
Rumhee, wa Ju`iladh Dhillatu was Saghaaru `alaa
man Khaalafa Amree, wa man Tashab-baha bi
Qowmin fa Huwa Minhum. [Rawaahu Ahmad
fee Musnadihee.]

“Abu-n-Nadhr narrated to us, `Abdur Rahmaan bin
Thaabit bin Thowbaan narrated to us, Hassaan bin
`Atiyyah narrated to us from Abee Muneeb al-Jurashiyy,
from Hadhrat `Abdullaah bin `Umar (Radiyallaahu
`Anhu) that he said, “Rasoolullaah (Sallallaahu `Alayhi
wa Sallam) said: “I have been sent before the last hour
with the sword (i.e. I have been sent with Jihaad bil
Qitaal, to fight all mankind) until Allaah Ta`aalaa is
worshipped Alone, without any partners being ascribed
to Him. My Rizq has been placed beneath the shadow of
my spear; Zillat (Disgrace) and humiliation has been put
upon all those who disobey my commands, and **whoever
imitates a nation is one of them.**” [Narrated by Imaam
Ahmad (Rahmatullaahi `Alayhi) in his Musnad.]

حدثني ابو صالح محمد بن احمد بن ثابت،
قال: حدثنا ابو الاحوص، و حدثنا ابو محمد
عبد الله بن سليمان الفامي، قال: حدثنا محمد
بن مسلم بن وارة، قال: حدثنا نعيم بن حماد،
قال: حدثنا عبد الوهاب الثقفي، قال: حدثنا
بعض مشيختنا هشام، او غيره، عن محمد بن

سيرين، عن عقبه بن اوس، عن عبد الله بن عمرو، قال: قال رسول الله صلى الله عليه وسلم: لا يؤمن احدكم حتى يكون هواه تبعا لما جئت به [رواه النسائي في السنن الكبرى]

“Haddathanee Aboo Saalihin Muhammad-ubnu-Ahmada-bnu-Thaabitin Qaala: Haddathanaa Abul Ahwas, wa Haddathanaa Aboo Muhammadin `Abdullaah-ibnu-Sulaymaan al-Faamee, Qaala: Haddathanaa Muhammad-ubnu-Muslim-ibnu-Waarah, Qaala: Haddathanaa Nu`aym-ubnu-Hammaadin Qaala: Haddathanaa `Abd-ul-Wahhaabith Thaqafiyyu Qaala: Haddathanaa Ba`dhu Masheekhatinaa, Hishaamun ow Ghayruhu, `an Muhammad-ibni-Seereena `an `Uqbata-bni-Awsin `an `Abdillaah-ibni-`Amrin Qaala: Qaala Rasoolullaahi Sallallaahu `Alayhi wa Sallam: “Laa Yu`minu Ahadukum Hattaai Yakoona Hawaahu Tab`an limaa Ji`tu Bihee.” [Rawaahun Nasaa’iyyu fis Sunan-il-Kubraa.]

“Abu Saalih, Muhammad bin Ahmad bin Thaabit narrated (a Hadeeth) to me, saying, “Abul Ahwas narrated to us, and Abu Muhammad `Abdullaah bin Sulaymaan al-Faami narrated (a Hadeeth) to us, saying, “Muhammad bin Muslim bin Waarah narrated (a Hadeeth) to us, saying, “Nu`aym bin Hammaad narrated (a Hadeeth) to us, saying, “`Abdul Wahhaab ath-Thaqafi

narrated (a Hadeeth) to us, saying, “One of our Mashaa’ikh, either Hishaam or someone else, narrated (a Hadeeth) to us from (Imaam) Muhammad bin Sireen, from Hadhrat `Uqbah bin Aws, from Hadhrat `Abdullaah bin `Amr (Radhiyallaahu Ta`aalaa `Anhu) who said, “Rasoolullaah Sallallaahu `Alayhi wa Sallam said:

“No one amongst you has Imaan until his desires are subservient to that (Sharee`ah) which I have come with.” [This Hadeeth is narrated by Imaam Nasaa’i (Rahmatullaahi `Alayhi) in his Kitaab, “Sunan-ul-Kubraa”.]

Hadhrat Sayyid `Abdul Qaadir Jaylaani (Rahmatullaahi Ta`aalaa `Alayhi wa Nawwara Dhareehahu) said, “Saying that you are part of the Ummah of Rasoolullaah (Sallallaahu `Alayhi wa Sallam) will not benefit you until you follow him in word and in deed. Only then will you be in his company in the Aakhirah.” [Fat-hur Rabbaani, p.178]

`Allaamah Ibn Hajar Haythami (Rahmatullaahi Ta`aalaa `Alayhi) narrated from Hadhrat Maalik bin Dinaar (Rahmatullaahi Ta`aalaa `Alayhi) that Allaah `Azza wa Jall had once sent Wahi to one of the Ambiyaa (`Alayhimus Salaatu was Salaam), saying, “Tell your people that they should never enter the places of My enemies, never wear the clothing of My enemies, and never use the means of transport of My enemies,

otherwise they may become My enemies just like them.” [Zawaajir `an Iftiraaqil Kabaa’ir, p.15]

For a true Muslim, the Hurmat (Prohibition) of celebrating the holidays of the Kuffaar is absolutely clear even if he is unaware of the origin of these celebrations. The mere fact that the Muslim, by celebrating Christmas, or Easter, or New Year’s Day, or Nowrooz, or Mahrajaan, or any of the other Baatil holidays which have existed in the past and which exist in the present time, will be guilty of the heinous sin of *Tashabbuh bil Kuffaar* (Imitation of the Kuffaar) is enough for him to stay far away from it. Any Muslim who values his Imaan will never stoop to the low level of celebrating these Kaafir holidays and even, as some so-called `Ulamaa have given false legitimacy to, eating at the same table with their Kuffaar friends at a table where Khinzeer (Swine) and Khamr (Alcohol) is consumed in contravention of the Laws of Allaah Rabbul `Izzah. Should the `Adhaab (Punishment) of Allaah Rabbul `Izzah descend at this time, he would be destroyed along with them.

“Wattaqoo Fitnatan Laa Tuseeban-nalladheena Zhalamoo minkum Khaassah, Wa`lamoo Annallaaha Shadeed-ul-`Iqaab.”

اور بچو اس فتنے سے جس کی شامت
مخصوص طور پر صرف انہی لوگوں تک

محدود نہ رہے گی جنہوں نے تم میں سے
گناہ کیا ہو، اور جان رکھو کہ اللہ سخت سزا
دینے والا ہے

“And guard against such a Fitnah that will not bring punishment to the transgressors amongst you alone. And know that Allaah is severe in punishment.” [Surah al-Anfaal: 25]

Allaah `Azza wa Jalla warns us in this Aayat of the Qur’aan Kareem that when the `Adhaab of Allaah Ta`aalaa will descend, it will afflict everyone, not just those who were involved in the sin. If the people had abstained from their Fardh duty of Nahi `Anil Munkar (Preventing people from evil), the `Adhaab of Allaah Rabbul `Izzah will grip them as well.

Now, when a so-called Muslim attends these Haraam parties and celebrations of Jahannum, he is putting himself into a position for the `Adhaab of Allaah Rabbul `Izzah to strike him dead.

Does he not think what would happen if Allaah Subhaanahu wa Ta`aalaa were to cause him to die in this state, whilst sitting at a table with Kuffaar who are consuming Haraam? If he were to die in this manner, Allaah Ta`aalaa alone knows what would be in store for him in the Aakhirah. And besides that, this Faasiq will be raised from this place on the Day of Qiyaamah. He

will be raised with his Kuffaar family and friends whom he had given preference to above Allaah and His Rasool (Sallallaahu Ta`aalaa `Alayhi wa Sallam). Such a person should entertain no false hope in his mind that he will ever be raised with Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) and the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een).

Why should he? Why should Allaah Rabbul `Izzah raise such a Faasiq with Hudhoor (Sallallaahu Ta`aalaa `Alayhi wa Sallam) and the Sahaabah-e-Kiraam (Radhiyallaahu Ta`aalaa `Anhum) when he himself had chosen the Kuffaar?

As Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) had said:

حدثنا قتيبة بن سعيد حدثنا جرير عن الاعمش
عن ابي وائل قال: قال عبد الله بن مسعود
رضي الله عنه: جاء رجل الى رسول الله صلى
الله عليه وسلم فقال: يا رسول الله، كيف تقول
في رجل احب قوما و لم يلحق بهم، فقال
رسول الله صلى الله عليه وسلم: المرء مع من
احب [رواه البخاري]

“Haddathanaa Qutaybat-ubnu-Sa`eedin,
 Haddathanaa Jareerun `anil A`mashi `an Abee
 Waa`ilin Qaal, Qaala `Abdullaah-ibnu-Mas`oodin
 Radhiyallaahu `Anhu, Jaa`a Rajulun ilaa
 Rasoolillaahi Sallallaahu `Alayhi wa Sallama fa
 Qaala, Yaa Rasoolallaah (Sallallaahu `Alayhi wa
 Sallam), Kayfa Taqoolu fee Rajulin Ahabba
 Qowman wa lam Yalhaq bi-him, fa Qaala
 Rasoolullaahi Sallallaahu `Alayhi wa Sallam, Al-
 Mar`u Ma`a Man Ahabb.” [Rawaahul Bukhaari.]

“Qutaybah bin Sa`eed narrated to us, Jareer narrated to
 us from al-A`mash, from Abu Waa`il who said,
 “(Hadrath) `Abdullaah bin Mas`ood (Radhiyallaahu
 Ta`aalaa `Anhu) said, “A man came to Rasoolullaah
 Sallallaahu `Alayhi wa Sallam and asked him, “Yaa
 Rasoolallaah (Sallallaahu `Alayhi wa Sallam), what do
 you say regarding a man who loves a nation yet he had
 never met them?” Rasoolullaah (Sallallaahu Ta`aalaa
 `Alayhi wa Sallam) replied,

“The man will be the one whom he loves.” [This
 Hadeeth is narrated by Imaam Bukhaari (Rahmatullaahi
 `Alayhi) in his “Saheeh”.]

When a person adopts the attire and mannerisms of a
 certain nation, this is nothing but a sign of his love and
 admiration for these people.

Therefore, when Muslims have adopted the dress-code, ways, mindsets and even the celebrations of the Kuffaar, this is a clear sign that the people they love and admire are not Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam), the Ambiyaa (`Alayhimus Salaatu was Salaam) and the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een), but instead the Kuffaar, Mushrikeen, Fussaaq and Fujjaar.

The claim of “love of Rasoolullaah (Sallallaahu `Alayhi wa Sallam) and his Sunnah” made by a person dressed like a Kaafir and celebrating Christmas, even soiling his Imaan to the extent of sitting and eating with them whilst they are consuming pork and alcohol, with the feeble and invalid excuse of him himself not partaking of the pork and alcohol, is palpably false. In this day and age, every attempt is made by the so-called `Ulamaa, who are in fact bereft of any shred of Taqwaa, to destroy the Mubaarak Sunnah of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) and that of his beloved Sahaabah (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een). Hence, we see them openly issuing Fataawaa giving false legality to such beliefs and practices which are in contravention to the Mubaarak Sunnah of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam), the Sunnah of the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een), and the Sunnah of the Taabi`een and Tab-e-Taabi`een.

When all these illustrious giants of Islaam were not found celebrating these holidays of Kufr, how can it be

possible for an `Aalim to issue a Fatwaa permitting their celebration? That too, on the pretext of keeping family ties.

We say, those who issue a Fatwaa commanding Muslims:

“participate in your friends and family's celebrations, eat with them and refrain from eating pork and drinking alcohol with tact and civility”

Claiming that this is one of the demands of the keeping of family ties which Islaam has stressed upon, have issued a Fatwaa which borders upon Kufr. Were the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een), the Taabi`een, the Atbaa`-ut-Taabi`een, the A`immah-e-Mujtahideen, the Mufasssireen, the Muhadditheen, and the Mu`arrikheen all unaware that “participating in their friends and family’s celebrations, and eating with them while refraining from pork and alcohol with tact and civility” is one of the demands of the Sharee`ah? Were they all blatantly unaware that this forms part of the Fardh duty of upholding *Silah Rahm* (Family Ties)?

بل الانسان على نفسه بصيرة، ولو القى
معاذيره

Establishing the Haqq:

“Nay! We fling the Haqq (Truth) against Baatil (Falsehood) which smashes out its brains, and it no time it is nothing.” [Qur’aan]

The origins of the various holidays of the Kuffaar and Mushrikeen have been presented. As any person is able to see in whose mind Shaytaan has not dumped Khubth (Filth), even some of the Christians themselves, such as those who call themselves “Puritans”, were severely against these celebrations. Even they had banned the celebration of Christmas, as even with all the Kufr, deviation and insanity present in their minds they realised that these celebrations had nothing to do with even their religion of Christianity; they are simply festivals of Asli (Pure) Shaytaanīyat.

How is possible that when even some of the Kuffaar themselves had objected to the followers of their Baatil religions celebrating these holidays, most of which find their origins amongst the Mushrikeen of old, that the Muslims of today can attempt to import this filth and disease of theirs into this Mubaarak Deen of Islaam? Can they, in their sick and twisted minds, actually believe that Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) would have tolerated the Muslim Ummah celebrating Christmas, New Year’s Day, Easter, Nowrooz, etc?

Had Ameer-ul-Mu'mineen, Hadhrat `Umar al-Faarooq (Radhiyallaahu Ta'aalaa `Anhu) been alive, what would have been his opinion regarding those “`Ulamaa” who have issued “Fataawaa” evincing that it is permissible for the Muslimeen to degrade themselves by celebrating holidays of Kufr and Fisq and eating at tables where pork and alcohol are consumed, under the pretext of “upholding family ties”?

When the A'immah of Islaam throughout the ages have been so stern against even the celebration of Milaad-un-Nabi (Sallallaahu Ta'aalaa `Alayhi wa Sallam), condemning it as a Bid`ah which Muslims must stay far away from, how can any person actually believe that it would be permissible to celebrate such holidays which have ABSOLUTELY nothing to do with Islaam, such as Christmas and the rest?

We had mentioned earlier on in this Kitaab, that some of the Mujtahideen used to say, “If you see my Fatwaa contradicting Qur'aan and Hadeeth, throw it on the wall (i.e. Reject it outright)”. We had explained there that this command of the A'immah-e-Mujtahideen (Rahmatullaahi Ta'aalaa `Alayhim) was directed to their students, and not to the Muqallideen of the present age upon whom Taqleed is Waajib.

However, this command is very fitting in the present day and age. The `Ulamaa-e-Soo' of today are not Mujtahideen in any sense of the word, regardless of how much they may regard themselves as such. They too, are Muqallideen who have to restrict themselves to

whichever of the four Madhaa-hib they make Taqleed of.

It is necessary for them to realise that they have definitely not reached the level of a “Faqeeh”, whereby they may now create their own Madh-hab and form their own rulings. When the A’immah of Islaam through all the ages had Ijmaa` upon a particular ruling, it is not permissible for the deviants of today to attempt to bamboozle the ignorant masses by citing ambiguous narrations from Kitaabs of Taareekh and forming their own Baatil opinions there-from.

Therefore, as the `Ulamaa-e-Soo’ of today are neither “Ma`soom” (Sinless) nor are they Fuqahaa whose rulings must be followed blindly, it is only right to act upon the command of the A’immah-e-Mujtahideen with regards to them. We have seen that their “Fataawaa” are in direct conflict with the Qur’aan and the Sunnah of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam), therefore we shall “throw their Fataawaa on the wall”. For the people to make Taqleed (blind following) of the Baatil opinions of these A’imma-tul-Mudhilleen is not allowed. After discarding their “Fataawaa” with contempt, read what Allaah `Azza wa Jall has said in the Qur’aan Kareem, and thereafter the statements of the Mufasssiroon concerning the Aayah:

“Walladheena Laa Yash-hadoonaz Zoora wa Idhaa Marroo billaghwi Marroo Kiraamaa.”

(اور رحمان کے باندے وہ ہیں) جو جھوٹ
کے گواہ نہیں بنتے اور کسی لغو چیز پر ان
کا گزر ہو جائے تو شریف آدمیوں کی طرح
گزر جاتے ہیں

“(The true servants of Ar-Rahmaan) are those who do not bear witness to any falsehood and who, when they pass by frivolity, pass by it with dignity.” [Surah al-Furqaan: 72]

Regarding the meaning of the word “Zoor” (Falsehood) in this Aayah, this is how the Mufasssiroon have explained it:

قال ابو العالیة، و طاوس، و محمد بن سیرین،
و الضحاک، و الربیع بن انس، و غیرہم: ہی
اعیاد المشرکین [تفسیر ابن کثیر]

“Imaam Abul `Aaliyah, Imaam Taawus, Imaam Muhammad bin Sireen, Imaam Dhahhaak, Imaam Rabee` bin Anas and other than them have all said (about this word “Zoor”): It is the celebrations of the Mushrikeen.” [Tafseer ibn Katheer.]

**قال مجاهد: يعني اعياد المشركين [تفسير
البغوي]**

“Imaam Mujaahid said, “It (the word Zoor) refers to the celebrations of the Mushrikeen.” [Tafseer al-Baghawi.]

**و في رواية اخرى عنه انه عيد المشركين و
روي ذلك عن الضحاك [تفسير روح المعاني]**

“In another Riwaayat it appears that it (this word Zoor) refers to the celebration of the Mushrikeen, and this has been narrated from Imaam Dhahhaak.” [Tafseer Rooh-ul-Ma`aani.]

**و اخرج الخطيب عن ابن عباس في قوله {و
الذين لا يشهدون الزور} قال: اعياد المشركين
[تفسير در المنثور]**

“Imaam Khateeb Baghdadi (Rahmatullaahi `Alayhi) has narrated from Hadhrat `Abdullaah bin `Abbaas (Radhiyallaahu Ta`aalaa `Anhu) regarding the Words of Allaah Ta`aalaa: “And those who do not bear witness to any falsehood”, that Hadhrat `Abdullaah bin `Abbaas (Radhiyallaahu Ta`aalaa `Anhu) said about it (the word Zoor): “(It refers to) the celebrations of the Mushrikeen.” [Tafseer Durr-ul-Manthoor.]

و عن مجاهد: اعياد المشركين [تفسير الزمخشري]

“Imaam Mujaahid (Rahmatullaahi `Alayhi) said (about this word Zoor): “It is (referring to) the celebrations of the Mushrikeen.” [Tafseer az-Zamakhshari.]

How wretched is that person who clings to the belief of permissibility after the clear Dalaa'il (Proofs) have come to him. Such a person has definitely taken his Nafs as an Ilaah besides Allaah `Azza wa Jall. We have shown here from numerous Tafaaseer that the word “Zoor” in this Aayah refers to the celebrations of the Mushrikeen. Therefore, whether it is Christmas, New Year's Day, Easter, Valentine's Day, or any other Baatil celebration, they will all come under the scope of this Aayat of the Qur'aan Kareem and the Tafseer of the Mufasssireen who were more aware of and more knowledgeable of the Qur'aan than latter day Juhhaal whose Tafseer of the Qur'aan they suck out from their Nafs.

When the reader can clearly see and understand from all of the above, that it was never the opinion of any of the Mufasssiroon of Islaam that celebrating the despicable holidays of the Kuffaar and Mushrikeen is “Permissible”, then to reject the views of all these A'immaah and instead follow a deviated `Aalim-e-Soo' who is following his Nafs, is Haraam and a path leading towards Jahannum.

Of what significance are the words and “Fataawaa” of these new-age “`Ulamaa” when they are in direct contravention of the Sharee`ah of Islaam as understood and practiced by the `Ulamaa-e-Haqq of this Ummah since the very lifetime of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam)?

The “Grand Mufti of Egypt, Ali Jumu`ah” has said:

“Therefore, participate in your friends and family's celebrations, eat with them and refrain from eating pork and drinking alcohol with tact and civility. Do not pay any attention to anyone who wants to ruin the relation between you and your family and others in the name of Islam because Islam is free from all of this.”

The “Grand Mufti of Egypt” has erred terribly in this “Fatwaa” of his. From where has he derived this ruling which he has so non-chalantly issued? Upon which Aayat of the Qur’aan Kareem and which Hadeeth of Rasoolullaah (Sallallaahu Ta`aalaa `Alayhi wa Sallam) has he based this ruling of his?

Who held this view from any of the A`imma-tul-Hudaa of Islaam? Was this the Deen of the Sahaabah-e-Kiraam (Ridhwaanullaahi Ta`aalaa `Alayhim Ajma`een)? Did they attend “friends and family’s celebrations” to “eat with them and tactfully refrain from eating pork and drinking alcohol”?

Secondly, as for his statement:

“Celebrating the day of the birth of Jesus is an act of belief regardless of Christian convictions in his regard.”

We have already shown that even the “Jesus” the Christians believe in was definitely not born on the 25th of December, as was shown from their own scholars and their own admissions. And the Great Nabi of Islaam, Nabi `Isaa (Alayhis Salaatu was Salaam) was definitely not born on the 25th of December, no matter how much the deviated `Ulamaa-e-Soo' wish it had been so. They have no proof from Qur'aan, the Sunnah of Rasoolullaah (Sallallaahu Ta'aalaa `Alayhi wa Sallam), Ijmaa' and Qiyaas of the A'immah-e-Mujtahideen. All they have are baseless, thumb-sucked opinions issued in order to please Shaytaan.

How colossal is the damage wrought by an “Aalim of Deen” when he issues a Fatwaa such as this? How many people who have all the years been looking for “Shar'i Permissibility” for vile, Haraam acts, will now suck up this opinion of his and promote it amongst the other Juhhaal, all of whom will then follow it as they deem him to be a great `Aalim, seeing as he is the “Grand Mufti of Egypt” after all. The damage caused when an `Aalim to whom the ignorant masses admire issues a *Baatil Fatwaa* is much greater than the damage done when such a Fatwaa is issued by a non-entity the likes of “Imaam Suhaib Webb”. This is the calamity of these times. The `Ulamaa are the main instigators of Fitnah and Fasaad. For any Haraam, vile act a Shaytaan wishes to have “Sanctioned by the Sharee'ah”, he needs only

resort to one of these `Ulamaa-e-Soo', who are only too happy to try and destroy the Deen of Islaam.

“Yureedoona li-Yutfi’oo Noorallaahi bi-Afwaahihim, **Wallaahu Mutimmu Noorihee wallow Karihal Kaafiroon.**”

یہ لوگ اپنے منہ کی پھونکو سے اللہ کے نور کو بجھانا چاہتے ہیں، اور اللہ کا فیصلہ یہ ہے کہ وہ اپنے نور کے پورا پھیلا کر رہے گا خواہ کافروں کو یہ کتنا ہی ناگوار ہو

“They seek to extinguish the Noor of Allaah (by blowing) with their mouths, but Allaah shall spread His Noor in all Its fullness, howsoever the Kuffaar may abhor this.” [Surah as-Saff: 8]

With regards to this statement of his:

“participate in your friends and family's celebrations, eat with them and refrain from eating pork and drinking alcohol with tact and civility”

We quote one Hadeeth:

و قال مالك عن الزهري: (شرب الخمر) لا يحضرونه و لا يرغبون فيه، كما جاء في

**الحديث: "من كان يؤمن بالله و اليوم الآخر
فلا يجلس على مائدة يدار عليها الخمر [هكذا
في تفسير ابن كثير]**

“Imaam Maalik (Rahmatullaahi `Alayhi) narrated from Imaam Zuhri (Rahmatullaahi `Alayhi) (regarding the consumption of alcohol): “They (The true servants of Ar-Rahmaan) do not attend to it nor do they desire it, as has come in the Hadeeth: “Whoever believes in Allaah and the Last Day must not sit at a table-spread where alcohol is served.” [This is narrated in Tafseer ibn Katheer.]

With this Hadeeth alone, the “Fatwaa” of “The Grand Mufti of Egypt, Ali Jumu`ah” is thrown out the window.

Now, we present some Fataawaa of the `Ulamaa-e-Haqq regarding celebrating the holidays of the Kuffaar:

Question Number: 37002 (February 23, 2012)

سوال:

اسلام میں جنم دن یا سالگرہ منانا یا اس کی
مبارکباد دینا حرام ہے یا مکروہ؟

جواب:

نبی کریم صلی اللہ علیہ و سلم سے، حضرات
صحابہ کرام و تابعین سے ائمہ اربعہ سے،

بزرگان دین سے جنم دن یا سالگرہ منانے کا کوئی ثبوت نہیں ملتا، یہ غیر قوموں کا طریقہ ہے۔ ہم مسلمانوں کا غیروں کا طریقہ اپنانا جائز نہیں، نہ ہی اس موقعہ پر مبارکباد دینا درست ہے۔ ہمیں اسلامی طریقے پر زندگی گزارنا چاہیے، غیروں کے طریقوں کو اختیار نہ کرنا چاہیے۔ و اللہ تعالیٰ اعلم

Question:

In Islaam, is the celebration of birthdays Haraam or Makrooh?

Answer:

The celebration of birthdays is not proved from Nabi-e-Kareem Sallallaahu `Alayhi wa Sallam, the Sahaabah-e-Kiram, the Taabi`een, the A`immah-e-Arba`ah, or the Buzrugaaan-e-Deen.

Celebrating birthdays is the way of the other nations (who are not Muslim). It is not permissible for us as Muslims to adopt the ways of the other (Kuffaar) nations, nor is

congratulating (saying “Happy Birthday”) on this occasion correct.

We have to pass our lives as Muslims. We may not choose the ways of the other (Kuffaar) nations.”

And Allaah Ta`aalaa knows best.

[Darul Iftaa at Darul Uloom Deoband.]

This is the Fatwaa of Darul Uloom Deoband regarding even the celebration of birthdays, and greeting with “Happy Birthday”. If they do not permit even this, then the celebration of Christmas, Valentine’s Day, New Year’s Day, etc, will never be permissible.

There are people who might object at this point and say “We do not wish to hear the Fatwaa of Darul Uloom Deoband”. The only reason for their objection will be Nafsaaniyat. Nevertheless, we will provide here the Fatwaa of one of the `Ulamaa of Saudi Arabia who has passed away, Shaykh Muhammad bin Saalih al-`Uthaymeen, regarding the celebration of Christmas:

السؤال: ماذا تقولون للمسلمين بالمملكة المتحدة الذين يقومون في وقت الكريسماس بإقامة حفل عشاء عند الكريسماس أو بعده في

منزلهم ، لأسرتهم المسلمة ، كأن يقوموا
بإعداد ديك رومي مشوي وباقي عشاء
الكريسماس المعتاد ، ويزينوا منزلهم
بالبالونات وقصاصات الورق ويقوموا بعمل
"سانتا السري" ، حيث يقوم كل قريب سرا
باختيار هدية لأحد الحضور ، ويحضر الهدية
للحفلة ليعطيها لمن اشتراها له ، دون أن
يعرف بنفسه (وسانتا السري هذا هو تقليد
متنامي جديد بين غير المسلمين الذين
يحتفلون بالكريسماس ، تماشيا مع معتقداتهم
الخرافية بشأن سانتا كلوز) ؟ فهل هذا العمل
يعد حلالا أو حراما ، إذا لم يحضر هذا الحفل
إلا المسلمين (أقارب من الأسرة) ؟

الجواب:

الحمد لله

لا شك في تحريم ما ذكرت من الاحتفال ؛ لما
فيه من التشبه بالكفار ، ومعلوم أن المسلمين
ليس لهم عيد سوى الفطر والأضحى ، وعيد
الأسبوع الذي هو يوم الجمعة ، وأي احتفال
بعيد آخر فهو ممنوع ، ولا يخرج عن أحد

أمرين : البدعة ، إن كان الاحتفال به على وجه التقرب إلى الله ، كالاحتفال بالمولد النبوي ، والتشبه بالكفار : إن كان الاحتفال على وجه العادة لا القرية ؛ لأن إحداث الأعياد المبتدعة هو من فعل أهل الكتاب الذين أمرنا بمخالفتهم ، فكيف إذا كان هذا الاحتفال بعينه عيدا من أعيادهم !

وتزيين المنازل بالبالونات في هذا الوقت مشاركة ظاهرة للكفار في الاحتفال بعيدهم

والواجب على المسلم ألا يخص هذه الأيام بشيء من الاحتفال أو الزينة أو الطعام ، وإلا كان مشاركا للكفار في أعيادهم ، وهو أمر محرم لا شك في تحريمه

قال الشيخ ابن عثيمين رحمه الله : " وكذلك يحرم على المسلمين التشبه بالكفار بإقامة الحفلات بهذه المناسبة ، أو تبادل الهدايا أو توزيع الحلوى ، أو أطباق الطعام ، أو تعطيل

الأعمال ونحو ذلك ، لقول النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (من تشبه بقوم فهو منهم) . قال شيخ الإسلام ابن تيمية في كتابه : (اقتضاء الصراط المستقيم مخالفة أصحاب الجحيم) : " مشابھتهم في بعض أعيادهم توجب سرور قلوبهم بما هم عليه من الباطل ، وربما أطمعهم ذلك في انتهاز الفرص واستغلال الضعفاء " انتهى كلامه رحمه الله

ومن فعل شيئا من ذلك فهو آثم سواء فعله مجاملة ، أو توددا ، أو حياء ، أو لغير ذلك من الأسباب ؛ لأنه من المداھنة في دين الله ، ومن أسباب تقوية نفوس الكفار وفخرهم بدينهم " (انتهى من "فتاوى ابن عثيمين" (3/ 44

ولشيخ الإسلام ابن تيمية رحمه الله جواب
مفصل في هذه المسألة ، وهذا نصه :

سئل رحمه الله تعالى عما يفعل من " المسلمين : مثل طعام النصارى في النيروز . ويفعل سائر المواسم مثل الغطاس ، والميلاد ،

وخميس العدس , وسبت النور . ومن يبيعهم
شيئاً يستعينون به على أعيادهم أيجوز
للمسلمين أن يفعلوا شيئاً من ذلك ؟ أم لا ؟
فأجاب : الحمد لله لا يحل للمسلمين أن
يتشبهوا بهم في شيء , مما يختص بأعيادهم
, لا من طعام , ولا لباس ولا اغتسال , ولا
إيقاد نيران , ولا تبطيل عادة من معيشة أو
عبادة , وغير ذلك . ولا يحل فعل وليمة , ولا
الإهداء , ولا البيع بما يستعان به على ذلك
لأجل ذلك . ولا تمكين الصبيان ونحوهم من
اللعب الذي في الأعياد ولا إظهار زينة .
وبالجملة ليس لهم أن يخصصوا أعيادهم بشيء
من شعائرهم , بل يكون يوم عيدهم عند
المسلمين كسائر الأيام , لا يخصه المسلمون
بشيء من خصائصهم ... , وأما تخصيصه بما
تقدم ذكره : فلا نزاع فيه بين العلماء . بل قد
ذهب طائفة من العلماء إلى كفر من يفعل هذه
الأمور , لما فيها من تعظيم شعائر الكفر , وقال
طائفة منهم : من ذبح نطيحة يوم عيدهم
فكأنما ذبح خنزيراً . وقال عبد الله بن عمرو بن

العاص : من تأسى ببلاد الأعاجم , وصنع
نيروزهم , ومهرجاناتهم , وتشبه بهم حتى
يموت وهو كذلك : حشر معهم يوم القيامة .
وفي سنن أبي داود : عن ثابت بن الضحاك
قال : نذر رجل على عهد رسول الله صلى الله
عليه وسلم أن ينحر إبلا ببوانة , فأتى رسول
الله صلى الله عليه وسلم فقال : إني نذرت أن
أنحر إبلا ببوانة , فقال النبي صلى الله عليه
وسلم : هل كان فيها من وثن يعبد من دون الله
من أوثان الجاهلية ؟ قال : لا , قال : فهل كان
فيها عيد من أعيادهم ؟ قال : لا . قال رسول
الله صلى الله عليه وسلم : أوف بنذرك , فإنه لا
وفاء لنذر في معصية الله , ولا فيما لا يملك
ابن آدم " . فلم يأذن النبي صلى الله عليه
وسلم لهذا الرجل أن يوفي بنذره , مع أن
الأصل في الوفاء أن يكون واجبا , حتى أخبره
أنه لم يكن بها عيد من أعياد الكفار , وقال : (لا
وفاء لنذر في معصية الله) ؛ فإذا كان الذبح
بمكان كان فيه عيدهم معصية . فكيف
بمشاركتهم في نفس العيد ؟ بل قد شرط عليهم

أمير المؤمنين عمر بن الخطاب والصحابة
وسائر أئمة المسلمين أن لا يظهروا أعيادهم
في دار المسلمين , وإنما يعملونها سرا في
مساكنهم , فكيف إذا أظهرها المسلمون
أنفسهم ؟ حتى قال عمر بن الخطاب رضي الله
عنه : " لا تتعلموا رطانة الأعاجم , ولا تدخلوا
على المشركين في كنائسهم يوم عيدهم , فإن
السخط ينزل عليهم " . وإذا كان الداخل لفرجة
أو غيرها منها عن ذلك ; لأن السخط ينزل
عليهم , فكيف بمن يفعل ما يسخط الله به
عليهم , مما هي من شعائر دينهم ؟

وقد قال غير واحد من السلف في قوله تعالى
: والذين لا يشهدون الزور . قالوا أعياد الكفار
, فإذا كان هذا في شهودها من غير فعل ,
فكيف بالأفعال التي هي من خصائصها . وقد
روي عن النبي صلى الله عليه وسلم , في
المسند والسنن , أنه قال : (من تشبه بقوم
فهو منهم) وفي لفظ : (ليس منا من تشبه
بغيرنا) وهو حديث جيد ; فإذا كان هذا في

التشبه بهم , وإن كان من العادات , فكيف التشبه بهم فيما هو أبلغ من ذلك ؟ ... " انتهى من "الفتاوى الكبرى" (2 / 487)، مجموع (الفتاوى (25 / 329).

. (وينظر : سؤال رقم (13642).

والله أعلم

الإسلام سؤال وجواب

Question:

What do you say to Muslims in the United Kingdom who celebrate at Christmas time by holding dinner parties in their houses on Christmas or afterwards, for their Muslim families, such as preparing roast turkey and the other dishes of the traditional Christmas dinner, and they adorn their houses with balloons and paper chains, and they do the "secret Santa" tradition, whereby each relative brings a gift for one of the people present and these gifts are

brought to the party to be given to the one for whom he bought it, without the recipient knowing who he is.

[“Secret Santa” is a new, growing custom among non-Muslims who celebrate Christmas, and is in accordance with their belief in the myth of Santa Claus].

Is this action regarded as halaal or haraam, if no one is attending this party except Muslims (relatives and family members)?

Answer:

Praise be to Allaah.

There is no doubt that what is mentioned of celebrations is haraam, because it is an imitation of the kuffaar. It is well known that the Muslims do not have any festival apart from Eid al-Fitr and Eid al-Adha, and the weekly “Eid” which is Friday (Yawm al-Jumu‘ah). Celebrating any other festival is not allowed and is either of two things: either it is an innovation (bid‘ah), if it is celebrated as a means of drawing close to Allah, such as celebrating the Prophet’s Birthday (Mawlid); or it is an imitation of the kuffaar, if it

is celebrated as a tradition and not as an act of worship, because introducing innovated festivals is the action of the people of the Book who we are commanded to differ from. So how about if it is a celebration of one of their actual festivals?

Decorating the house with balloons at this time is obviously joining in with the kuffaar and celebrating their festival.

What the Muslim is required to do is not to single out these days for any kind of celebration, decorating or adornment, or special foods, otherwise he will be joining the kuffaar in their festivals, which is something that is undoubtedly haraam.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said: Similarly it is forbidden for the Muslims to imitate the kuffaar by holding parties on these occasions, or exchanging gifts, or distributing sweets or other foods, or taking time off work and so on, because the Prophet (blessings and peace of Allah be upon him) said: “Whoever imitates a people is one of them.”
Shaykh al-Islam Ibn Taymiyah said in his book Iqtida’ al-Siraat al-Mustaqeem Mukhaalifat Ashaab al-Jaheem: Imitating them on some of

their festivals implies that one is happy with the falsehood they are following, and that could make them (the non-Muslims) take this opportunity to mislead those who are weak in faith. End quote.

Those who do any of these things are sinning, whether they do it to go along with them, or to be friendly towards them, or because they feel too shy (to refuse to join in) or any other reason, because it is a kind of compromising the religion of Allah to please others, and it is a means of lifting the spirits of the kuffaar and making them proud of their religion,

End quote from Fataawa Ibn ‘Uthaymeen, 3/44

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) was asked about a Muslim who makes the food of the Christians on Nawrooz (Persian New Year) and on all their occasions such as Epiphany and other feast days, and who sells them things to help them celebrate their festivals. Is it permissible for the Muslims to do any of these things or not?

He replied: Praise be to Allah. It is not permissible for the Muslims to imitate them in any way that is unique to their festivals, whether it be food, clothes, bathing, lighting fires or refraining from usual work or worship, and so on. And it is not permissible to give a feast or to exchange gifts or to sell things that help them to celebrate their festivals, or to let children and others play the games that are played on their festivals, or to adorn oneself or put up decorations. In general, (Muslims) are not allowed to single out the festivals of the kuffaar for any of these rituals or customs. Rather the day of their festivals is just an ordinary day for the Muslims, and they should not single it out for any activity that is part of what the kuffaar do on these days.

*End quote from al-Fataawa al-Kubra, 2/487;
Majmoo‘ al-Fataawa, 25/329*

*See also question no. 13642
And Allaah knows best.*

**[Shaykh Muhammad bin Saalih al-
`Uthaymeen.]**

[Note: The questions and answers have been presented in their original forms, without any alterations.]

Here is another Fatwaa from the same Shaykh
`Uthaymeen with regards to celebrating the holidays of
the Kuffaar:

هل يجوز لي أن أقول لغير المسلمين (ولكم
بالمثل) عندما يهنئونني بالعام الجديد بعبارة
عام سعيد أو أحلى التهاني ؟

الحمد لله

لا يجوز تهنئة الكفار بعيد الكريسماس (رأس
السنة الميلادية) أو غير ذلك من أعيادهم ، كما
لا يجوز إجابتهم في حال تهنئتهم لنا بهذه
الأعياد ، لأنها ليست أعيادا مشروعة في ديننا
، وفي إجابة التهنة بها إقرار واعتراف بها ،
وعلى المسلم أن يكون معتزا بدينه ، فخورا
بأحكامه ، حريصا على دعوة الآخرين
. وتبليغهم دين الله عز وجل

وقد سئل الشيخ ابن عثيمين رحمه الله : عن حكم تهنئة الكفار بعيد الكريسماس ؟ وكيف نرد عليهم إذا هتئونا به ؟ وهل يجوز الذهاب إلى أماكن الحفلات التي يقيمونها بهذه المناسبة ؟ وهل يأثم الإنسان إذا فعل شيئاً مما ذكر بغير قصد ؟ وإنما فعله إما مجاملة أو حياء أو إحراجاً أو غير ذلك من الأسباب ؟ وهل يجوز التشبه بهم في ذلك ؟

فأجاب : " تهنئة الكفار بعيد الكريسماس أو غيره من أعيادهم الدينية حرام بالاتفاق ، كما نقل ذلك ابن القيم رحمه الله في كتابه " أحكام أهل الذمة " ، حيث قال : " وأما التهنة بشعائر الكفر المختصة به فحرام بالاتفاق ، مثل أن يهنئهم بأعيادهم وصومهم ، فيقول : عيد مبارك عليك ، أو تهناً بهذا العيد ونحوه ، فهذا إن سلم قائله من الكفر فهو من المحرمات ، وهو بمنزلة أن تهنئه بسجوده للصليب ، بل ذلك أعظم إثماً عند الله ، وأشد مقتاً من التهنة بشرب الخمر وقتل النفس ، وارتكاب الفرج الحرام ونحوه . وكثير ممن لا قدر للدين عنده

يقع في ذلك ، ولا يدري قبح ما فعل ، فمن هنا عبدا بمعصية أو بدعة أو كفر فقد تعرض لمقت الله وسخطه " . انتهى كلامه رحمه الله وإنما كانت تهنة الكفار بأعيادهم الدينية حراما وبهذه المثابة التي ذكرها ابن القيم لأن فيها إقرارا لما هم عليه من شعائر الكفر ، ورضا به لهم ، وإن كان هو لا يرضى بهذا الكفر لنفسه ، لكن يحرم على المسلم أن يرضى بشعائر الكفر أو يهنئ بها غيره ، لأن الله تعالى لا يرضى بذلك ، كما قال الله تعالى : (إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ) الزمر/7 . وقال تعالى : (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا) المائدة/3 . وتهنئتهم بذلك حرام ، سواء كانوا مشاركين للشخص في العمل أم لا . وإذا هتئونا بأعيادهم فإننا لا نجيبهم على ذلك ؛ لأنها ليست بأعياد لنا ، ولأنها أعياد لا يرضاها الله تعالى ، لأنها إما مبتدعة في دينهم ، وإما مشروعة ، لكن نسخت بدين الإسلام

الذي بعث الله به محمداً صلى الله عليه وسلم ،
إلى جميع الخلق ، وقال فيه : (وَمَنْ يَبْتَغِ غَيْرَ
الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَاسِرِينَ) آل عمران/85 .

وإجابة المسلم دعوتهم بهذه المناسبة حرام ،
لأن هذا أعظم من تهنئتهم بها ، لما في ذلك
من مشاركتهم فيها .

وكذلك يحرم على المسلمين التشبه بالكفار
بإقامة الحفلات بهذه المناسبة ، أو تبادل
الهدايا أو توزيع الحلوى ، أو أطباق الطعام ،
أو تعطيل الأعمال ونحو ذلك ؛ لقول النبي
صلى الله عليه وسلم : (من تشبه بقوم فهو
منهم) . قال شيخ الإسلام ابن تيمية في كتابه :
"اقتضاء الصراط المستقيم مخالفة أصحاب
الجحيم" : " مشابھتهم في بعض أعيادهم
توجب سرور قلوبهم بما هم عليه من الباطل ،
وربما أطمعهم ذلك في انتهاز الفرص
واستذلال الضعفاء " . انتهى كلامه رحمه الله

.

ومن فعل شيئاً من ذلك فهو آثم ، سواء فعله
مجاملة ، أو تودداً ، أو حياء ، أو لغير ذلك من
الأسباب ، لأنه من المداهنة في دين الله ، ومن
أسباب تقوية نفوس الكفار وفخرهم بدينهم
والله المسئول أن يعز المسلمين بدينهم ،
ويرزقهم الثبات عليه ، وينصرهم على
أعدائهم ، إنه قوي عزيز " . انتهى من
(مجموع فتاوى الشيخ ابن عثيمين" (3/44)
والله أعلم

الإسلام سؤال وجواب

Question:

*Is it permissible for me to say to non-Muslims
"And the same to you" when they wish me a
Happy New Year or say Best Wishes?*

Answer:

Praise be to Allaah.

It is not permissible to greet or congratulate the kuffaar on the occasion of Christmas, New Year or any of their other holidays, and it is not permissible to respond to them when they greet us on those occasions, because they are not festivals that are prescribed in our religion, and returning their greeting is an affirmation and approval of them. The Muslim should be proud of his religion and its rulings, and he should be keen to call others and convey to them the religion of Allaah, may He be glorified and exalted.

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) was asked about the ruling on greeting the kuffaar on the occasion of Christmas and how we should respond when they greet us on this occasion. Is it permissible to go to the parties that they hold on this occasion?

Is a person sinning if he does any of the things mentioned without intending to, and he only does it to be nice, or because of or shyness or embarrassment or other reasons? Is it permissible to imitate them in that?

He replied:

Greeting the kuffaar on the occasion of Christmas or any of their other religious holidays is haraam according to scholarly consensus, as was stated by Ibn al-Qayyim in his book Ahkaam Ahl al-Dhimmah, where he says:

"Congratulating the kuffaar on the rituals that belong only to them is haraam by consensus, as is congratulating them on their festivals and fasts by saying 'A happy festival to you' or 'May you enjoy your festival,' and so on. If the one who says this has been saved from kufr, it is still forbidden. It is like congratulating someone for prostrating to the cross, or even worse than that. It is as great a sin as congratulating someone for drinking wine, or murdering someone, or having illicit sexual relations, and so on. Many of those who have no respect for their religion fall into this error; they do not realize the offensiveness of their actions. Whoever congratulates a person for his disobedience or bid'ah or kufr exposes himself to the wrath and anger of Allaah." End quote.

Congratulating the kuffaar on their religious festivals is haraam to the extent described by Ibn al-Qayyim because it implies that one accepts or

approves of their rituals of kufr, even if one would not accept those things for oneself. But the Muslim should not accept the rituals of kufr or congratulate anyone else for them, because Allaah does not accept any of that at all, as He says (interpretation of the meaning):

"If you disbelieve, then verily, Allaah is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. [al-Zumar 39:7]

" This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islaam as your religion. "

[al-Maa'idah 5:3]

So congratulating them is forbidden, whether they are one's colleagues at work or otherwise.

If they greet us on the occasion of their festivals, we should not respond, because these are not our festivals, and because they are not festivals which are acceptable to Allaah. These festivals are innovations in their religions, and even those which may have been prescribed formerly have

been abrogated by the religion of Islaam, with which Allaah sent Muhammad (peace and blessings of Allaah be upon him) to the whole of mankind. Allaah says (interpretation of the meaning):

"Whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers."

[Aal 'Imraan 3:85]

It is haraam for a Muslim to accept invitations on such occasions, because this is worse than congratulating them as it implies taking part in their celebrations.

*Similarly, Muslims are forbidden to imitate the kuffaar by having parties on such occasions, or exchanging gifts, or giving out sweets or food, or taking time off work, etc., because the Prophet (peace and blessings of Allaah be upon him) said: "Whoever imitates a people is one of them." Shaykh al-Islaam Ibn Taymiyah said in his book *Iqtidaa' al-Siraat al-Mustaqeem Mukhaalifat Ashaab al-Jaheem*: "Imitating them in some of their festivals implies that one is pleased with their false beliefs and practices, and gives them the hope that they may have the opportunity to humiliate and mislead the weak*

End quote from Majmoo' Fataawa al-Shaykh Ibn 'Uthaymeen, 3/44.

And Allaah knows best.

We shall now present some Fataawaa from some of the classical `Ulamaa of Islaam:

وَالْإِعْطَاءُ بِاسْمِ النَّيْرُوزِ وَالْمَهْرَجَانِ لَا يَجُوزُ ،
وَقَالَ صَاحِبُ الْجَامِعِ الْأَصْغَرِ : إِذَا أَهْدَى يَوْمَ
النَّيْرُوزِ إِلَى مُسْلِمٍ آخَرَ وَلَمْ يُرِدْ بِهِ تَعْظِيمَ ذَلِكَ
الْيَوْمِ وَلَكِنْ جَرَى عَلَى مَا اعْتَادَهُ بَعْضُ النَّاسِ
لَا يَكْفُرُ وَلَكِنْ يَنْبَغِي لَهُ أَنْ لَا يَفْعَلَ ذَلِكَ الْيَوْمَ
خَاصَّةً وَيَفْعَلَهُ قَبْلَهُ أَوْ بَعْدَهُ كَيْ لَا يَكُونَ تَشَبُّهًا
بِأُولَئِكَ الْقَوْمِ [فتاوى الهندية]

“And the giving of presents in the name of Nayrooz or Mahrajaan **is not permissible**. And the author of “Al-Jaami`-us-Sagheer” said:

“When a Muslim gives another Muslim a gift on the day of Nayrooz without intending thereby glorification of that day, but is just in the habit of giving gifts as some people are accustomed to doing, then he does not become a Kaafir. However, it is necessary for him to not give gifts on that day alone, but he should give gifts

before it or after it, so that he does not resemble those people (the celebrators of Nayrooz).” [Fataawaa al-Hindiyyah.]

أنه لا يشرع أن يتخذ المسلمون عيداً إلا ما
جاءت الشريعة باتخاذها عيداً وهو يوم الفطر
ويوم الأضحى وأيام التشريق وهي أعياد العام
ويوم الجمعة وهو عيد الأسبوع وما عدا ذلك
فاتخاذها عيداً وموسماً بدعة لا أصل له في
الشريعة [لطائف المعارف للإمام ابن رجب
الحنبلي رحمه الله تعالى]

“It is not part of the Sharee`ah of Islaam for the Muslimeen to take any day as an Eid (Celebration) except what has come in the Sharee`ah for taking that day as an Eid, and they are: Eid-ul-Fitr, Eid-ul-Adha, Ayyaam-ut-Tashreeq, and the day of Jumu`ah. To take any day as an Eid besides these days is a Bid`ah which has no basis in Sharee`ah.” [Lataa’if-ul-Ma`arif of Imaam ibn Rajab al-Hanbali (Rahmatullaahi Ta`aalaa`Alayhi).]

وَنَصَّ الْإِمَامُ أَحْمَدُ عَلَى أَنَّهُ لَا يَجُوزُ شُهُودُ
أَعْيَادِ الْيَهُودِ وَالنَّصَارَى ، وَاحْتَجَّ بِقَوْلِ اللَّهِ

تَعَالَى : { وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ } [الفتاوى الكبرى]

“There is Nass from Imaam Ahmad bin Hambal (Rahmatullaahi Ta`aalaa `Alayhi) that it is not permissible to witness (celebrate) the holidays of the Yahood (Jews) and the Nasaaraa (Christians). And his Daleel for this is the Aayat, “And (the true servants of Ar-Rahmaan) are those who do not bear witness to any falsehood.” [Al-Fataawaa al-Kubraa]

The A`immah of Islaam had even declared that fasting on days such as Nayrooz and Mahrajaan is not permissible, as this may be construed as glorification of these days on the part of the Saa'im (the person keeping the fast).

It has now been made clear that all `Ulamaa-e-Haqq of this Ummat were unanimous upon the prohibition of taking part in any of the celebrations of the Kuffaar and Mushrikeen, and even exchanging gifts on this day and greeting with the exclusive greeting of that day. This is not just the ruling of the Hanafi Madh-hab, but the ruling of the A`immah of all four Madhaahib.

There is no place in Islaam, nor has there ever been place, for Muslims to take part in the celebrations of the Kuffaar, regardless of the excuse they may present which they have obtained from their A'imma-tudh-Dhalaalah, such as this act of celebrating with their Kuffaar family being part of “upholdilng family ties”. If

the person wished to give some gifts to his family members, why can he not do this throughout the year? What is the need for following the ways of the Kuffaar by restricting it to a particular day, which is the birthday of the person? Some alleged Muslims even go as far as organising music on this occasion, as they say it is “just fun”. There is no place in Islaam for such “fun” which draws down the `Adhaab of Allaah Rabbul `Izzah. It is necessary for the Muslim Ummah to cease from imitating the despicable Kuffaar and their vile mannerisms, attires, ways of life, and festivities. Do not be bamboozled by the `Ulamaa-e-Soo' whose only purpose is to spread Fitnah and Fasaad amongst the masses. Their “Fataawaa” are Baatil, their “Dalaa'il” are weak, and their A'immah are their Nafs and Shaytaan. As we had mentioned earlier, Rasoolullaah (Sallallaahu Ta'aalaa `Alayhi wa Sallam) had said in a Hadeeth Shareef, “None of you has Imaan until his desires are subservient to that (Sharee`ah) which I have come with.” [Sunan-ul-Kubraa.]

فقطع دابر القوم الذين ظلموا
و الحمد لله رب العالمين